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Glasnost only partial for Soviet Christians

Margaret Griffioen-Drenth

ST. CATHARINES, Ont. — "1987 marks year of activism for Soviet Christians," said an *Open Doors News Service* headline. Yet a reading of all the releases by the news service indicates that not all Christian activity was welcomed by the "Glasnost" (openness) government of Mikhail Gorbachev and true freedom of religion has yet to occur.

Positive changes in the Soviet Union, such as several significant prisoner releases, permission to import Bibles, reconsideration of the status of religion in the USSR and the immigration policies, "must be measured against other realities," said Dr. Kent Hill, executive director of the Institute on Religion and Democracy at a

Washington conference on Religious Repression in the Soviet Bloc.

Hill noted that "there are still at least 200 imprisoned for their faith, many in psychiatric hospitals, the quotas placed on religious literature is extremely small and there has been no exoneration of released prisoners."

In his presentation, Hill listed 10 criteria for measuring the success of *glasnost* as it relates to religion. "Has the legal status of Christians changed? Has the criminal code been changed? Have the religious sect laws been eliminated? Have the 200 religious prisoners we know of been released? Are the 34 in psychiatric hospitals included? Have quotas on religious literature been significantly increased?"

Continued on page 3 ...



Photo: Third Way

Moscow scene: church and state confront each other architecturally.

Thinkbit

You use a glass mirror to see your face;
You use works of art to see your soul.
George Bernard Shaw

Islam becomes national public philosophy

Robert VanderVennen

ST. CATHARINES, Ont. — For centuries the Christian faith has served many countries as the world-and-life view underlying politics, public institutions and the basic outlook of the people.

In modern times a secularized version of Christianity, featuring humanism and capitalism, has become intertwined with Christianity and competes with it as a public motivating faith.

In the 20th century Marxism has moved in as an all-embracing view of life, and in some countries operates as the dominant view that organizes politics and all of society.

In the past 10 years a fourth world-and-life view has rocketed to prominence and is quickly coming to be a public, national force to be reckoned with in many important countries, says Robin Wright in a recent feature article in *The Christian Science Monitor*. That world view is Islam.

Islam as a public political philosophy

Wright reminds us that with the revolution in Iran, the Ayatollah Khomeini rebuilt Iran as a totally Islamic nation; other Arab nations have been Muslim for some years, at least in the sense that they forbid the practice of other religions, including Christianity. Wright focuses on the public rise of Islam in Egypt, whose 50 million people constitute one-third of the Arab world.

Egyptians are unhappy with their government and public institutions, says Wright, especially the younger professionals and members of the growing middle class. It's not just that they want new leaders. They are unhappy that they always seem dependent on foreign powers, that they

"are becoming second-rate replicas of Western models," as a professor at Al Azhar University in Cairo is quoted as saying.

The national economy is always in terrible shape, and there seems to be no way of escape. People are losing confidence in the government. Wright notes that the five youngest members of Egypt's parliament are members of the Muslim Brotherhood, which was outlawed in 1954 but is moving back to legitimacy.

Islamic public services

The response of the people is illustrated in Cairo's new Mustafa Mahmoud mosque. The mosque was designed not only as a place of prayer and worship, but it includes a medical clinic, an elementary school, a small library and an astronomical

observatory. Mahmoud, who built the mosque from personal funds and contributions, is a former physician who has become a popular writer and host of a weekly prime-time television program on Islam and modern science, which is broadcast throughout the Arab world, Wright points out.

The range of services offered by this mosque demonstrate how Islam is penetrating many aspects of Egyptian society. Egyptian sociologist Saad Eddin Ibrahim estimates that there are 3,000 such medical clinics and 6,000 schools run under Islamic auspices. Where the government does not meet society's needs, the religious establishment is moving in. The quality of the service is often better than at government agencies, and the fees are low.

Continued on page 2 ...



Photo: Christian Science Monitor

Egyptians take in view of Cairo from Citadel.

Program will educate employers to hire disabled

Marian Van Til

WINNIPEG, Man. — Employment and Immigration Canada has provided \$103,000 in funding for an "Innovations" project which will promote the hiring of persons with disabilities by educating Canadian employers, says a report in *Canadian Scene*.

The program is being initiated and operated by the Canadian Council on Rehabilitation and Work (CCRW), an association based in Winnipeg to which various rehabilitation organizations across Canada belong. CCRW is a non-profit association which receives most of its operating budget from Health and Welfare Canada and membership fees.

Rob McInnes, spokesperson for CCRW, said in an interview that Innovation's aim will be to make large corporations nationwide realize that many disabled people are capable of and willing to work.

Though "Innovations" is still in final planning stages, McInnes says that word will likely be sent out to potential corporate employers by inviting about 200 of them to a two-day seminar designed to increase their awareness of the work potential of disabled persons.

At this point, CCRW has no specific plans for getting word out to job-seeking disabled persons themselves. McInnes suggests that people who are connected to outreach and rehabilitation organizations for the disabled will be able to find out from those organizations about employment opportunities which result from Innovations.

In this issue:

Bangladesh's struggle with poverty p.8
STORY — A family prepares to immigrate to Canada pp.10/11
Was the universe created with the appearance of age? pp.12/13

News

Pressreview

Carl D. Tuyl



In time to serve as a Christmas present to the nation, Finance Minister Michael Wilson tabled his proposed tax reform. The reform aims to distribute the tax-load in a more equitable fashion. People on the lowest end of the income scale will be trimmed from the tax rolls, and corporations will see many of their beloved loopholes closed. The Commons finance committee is going to New Zealand in February to investigate a tax on groceries. The 13-member committee will visit that country to see how such a tax operates. In New Zealand people pay tax on absolutely everything including belly button lint.

★★★★

Air Canada is flying again with the same old planes but with a new pension plan which guarantees the workers protection against inflation.

★★★★

The government ushered the trade treaty — all 2,106 articles of it — through the House like it was a canoe in white water rapids. There are fears that the protectionist, so-called omnibus trade bill currently on the agenda of the American Congress might not exclude Canada. In that case the all-party parliamentary committee recommended not to sign the treaty. Ontario's Attorney General Ian Scott offered the opinion that the eventual treaty in reality is an amendment to the constitution and, therefore, would require the necessary provincial consent. And here is a thought on the subject: Sir John A. Macdonald described free trade in 1891 as "veiled treason." He won the election.

Monsieur Mulroney was in a giving mood when he announced an unprecedented level of support for farmers, especially those who suffer from low commodity prices. All these hand-outs signal the approaching date of election like returning robins announce the coming of spring.

Allan Fotheringham — Mr. Caustic among Canadian columnists — described the trade deal negotiator Simon Reisman as "Mr. Loose Lips, his tongue an unguided muscle that is hinged in the middle and waggles at both ends." That sounds a bit like the apostle James' description of the same human organ.

★★★★

Our government, always on guard for our interests will start to publish regular bulletins on the rates banks and retail stores are charging for credit. Consumer Minister Harvie Andre will also teach us how to use our credit cards. I have what I think is the best idea on the use of credit cards. Take a pair of scissors or a dull knife and tear 'm up; except one. Use that one only in case you are close to starvation.

★★★★

And then there is the Association of Canadian physiotherapists — the people who help you to get rid of bursitis and "tennis elbow" from too much time at the typewriter. They were to have a convention in Toronto at that city's convention centre. They got bumped off though, and by none less than the Canadian government which wants the centre at the same time for the economic summit. Now the physiotherapists will go to Las Vegas, and they want Ottawa to come up with roughly \$1 million in travelling money. Fair is fair after all, they say, but the Honourable Jake Epp does not see it that way. Jake Epp had a rough week anyway with the opposition riding him about the shell-fish affair. The U.S. Food and Drug Administration said that they have no plans to follow Ottawa's lead in this matter. Mussels with American citizenship are apparently OK.

★★★★

Change and decay in all around I see. Now trains are going to be running without

caboozes. Is nothing sacred anymore?

★★★★

Leave it to the *New York Times* to set matters straight. Commenting on the recent Gorby show in Washington one of the paper's columnists wrote about Reagan: "His overnight abandonment of realism — his notion that a change of line and style marks a basic change of purpose — suggests that Reagan has slipped his strategic moorings." Amen.

★★★★

The surprise of the week came from New Hampshire where Gary Hart announced that he is again in the race for the presidency of the United States. Don't hold your breath, or put bets on his chances. Should he (you never know) win the nomination, he could ask Tammy Baker to be his running mate. There were persistent rumours in the press about Khomeini's failing health. The Islamic leader of Iran is 87 years old. Perhaps to lay the rumours to rest the Iranians attacked another tanker, and managed to split the ship almost in half.

★★★★

If at first you do not succeed President Reagan's

third nominee for the Supreme Court is expected to gain approval for his appointment. There is quite a difference in executive power between Monsieur Mulroney and President Reagan. Monsieur Mulroney tells his party members how to vote in parliament, and woe unto them if they don't follow orders. President Reagan must continually seek approval.

★★★★

Rudolph the red-nosed reindeer might complain about his heavy schedule of the past weeks, but he doesn't know how fortunate he (she?) is. In Norway, some 8,000 reindeer must be destroyed because of radioactivity in the aftermath of the Chernobyl nuclear disaster.

★★★★

Canadians are not the only people to go on strikes. In Greece 1.6 million workers, including ambulance workers, walked off their jobs demanding catch-up wage increases to match the 16 per cent inflation of that country.

★★★★

Oil prices at world markets have reached their lowest level since March of this year. Don't expect too much decrease in

price at Petro-Canada's pumps though. Remember they sponsor the torch! They need the money.

★★★★

People in Spain are getting fed up with the terrorism of the Basque separatist organization. People in the world are getting fed up with terrorism of whatever kind. Even though in The Netherlands the family of Gerrit Jan Hein paid ransom money, the kidnapped Hein has not yet been returned to his home.

★★★★

With this column, which you will probably read in 1988, I conclude my writing for 1987. Such an occasion is often used to vent some deep insights into past events, and to seriously speculate about the future. I will refrain from doing so because there are a lot of events in the past which I do not understand, and speculations about the future tend to be just that: speculations. I dare to make one prediction, however, 1988 will be one day longer than 1987.

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ontario.

Islam becomes national public philosophy

... continued from page 1.

In the public sector, too, religion-based services are becoming prominent, notes Wright. Islamic financial institutions are competing with banks by offering "Islamic transaction departments." Travel agencies offer "Islamic holidays." Food stores cater to fundamentalist Muslims by not selling liquor and by keeping alcohol out of foods.

This is the moving edge of Egyptian culture — Islam has become an alternative lifestyle in Egypt. Islamic facilities are creating a virtual parallel state within Egypt, says Wright.

International rise of Islam

In other countries, too, Islamic faith is becoming a public driving force to be reckoned with. Universities in countries like Jordan, Kuwait and Morocco buzz with religious-political discussion. Radical Muslim terrorism in Lebanon and Tunisia is well-known. The Iran-Iraq war has its religious aspects.

Less dramatic but more important than these is the fact that Islam has a full religious

polity complete with legal system, called the *Sharia*, whose roots lie in Muhammad's merging of political and religious authority already in the 7th century AD. In Iran and *Sharia* — Islamic law — is the law of the land. It is less well-known that countries like Sudan rule by the *Sharia* also, and that there is pressure in other Islamic nations to introduce it.

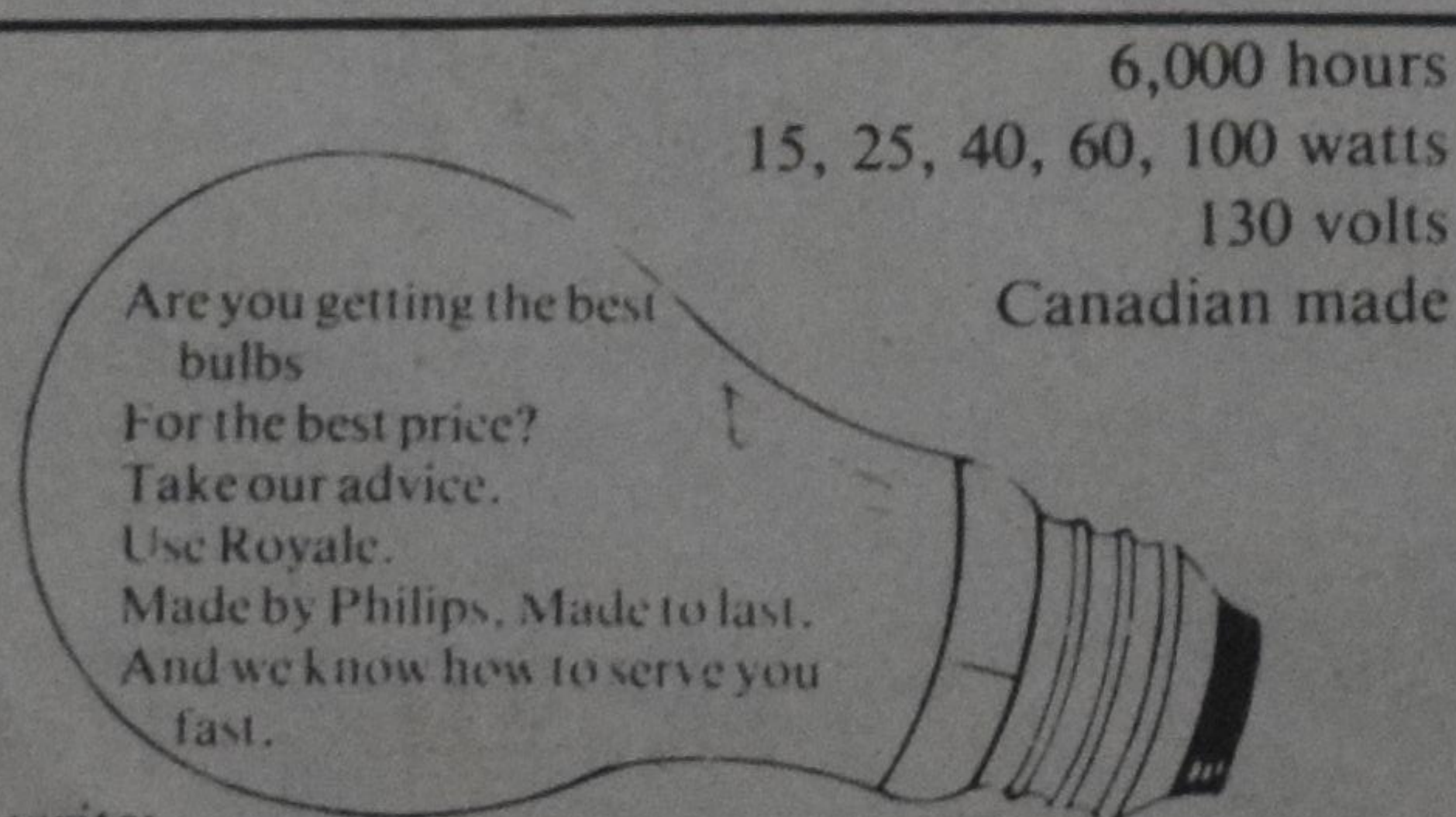
Heightened religious sensitivity

The movement to run all of society by Islamic philosophy seems to have taken legs in the Arab world because more of its citizens have become reflective about why they are seemingly locked in a no-win world. The trigger for this internal reflection seems to have been their humiliating defeat in the 1967 Arab-Israeli Seven-Day War. Many Arabs blamed their defeat on their perception that the Israelis had been more faithful to their religion than the Arabs had been, says Wright, who quotes Egyptian diplomat Tahsin Bashir as saying, "The 1967 defeat was a

defeat directed by God because we had abandoned Islam."

Move over, Marxism. Move over, Christianity/capitalism. Islam is moving in as a new world-system. American political scientist James Bill predicts, "Over the next 40 years, populist Islam is going to be the most important ideological force in the world." Third World countries will be eyeing this new system as an escape from the clutches of Russian Marxism and American capitalism. In the 1980s a new religious-political system has moved into the international stage.

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Glasnost only partial for Soviet Christians

...continued from page 1.

Have released prisoners been exonerated? Is the teaching of Hebrew allowed? Are religious leaders in the USSR taking political positions that are different from declared Soviet policy?"

Only when these conditions have been met "can we truly judge *glasnost* as having changed the religious face of Soviet society," said Hill.

Still many imprisoned

While *glasnost* was instrumental in triggering the release of Christian prisoners, others still need outside help. One of the most publicized releases was that of Christian rock singer, Valeri Barinov, who was able to leave prison and enter Britain after Prime Minister Margaret Thatcher

raised his case during her March meeting with Gorbachev. Barinov, 42, was the leader of "Trumpet Call," an unofficial rock group in the USSR. He was forcibly confined to a psychiatric hospital for openly preaching the gospel and has been systematically harassed by Soviet authorities, according to *Open Doors*.

Soviet Baptist Anna Chertkova was also released in 1987 after spending 14 years in psychiatric hospitals for distributing religious literature and openly talking about her faith. Her case had been closely monitored by numerous rights organizations in the West, who have petitioned actively on her behalf since her arrest in 1973. At that time, she was sentenced to an indefinite confinement in

a mental ward where she was subjected to forced neuroleptic drug injections and severe beatings, among other things, according to *Open Doors*. Chertkova, 59, is fearful of renewed imprisonment and has announced her desire to leave the USSR for West Germany where her sister lives.

Bibles still a luxury

The new openness in the Soviet Union allows public sales of Bibles, but Amsterdam researchers predict that imported scriptures will not be affordable and easily available.

An *Open Doors* source said the Bibles will be sold openly but prior notice of sale will be limited. "People may not hear about the sale at all, or if they do, they may not have enough money to buy a copy on the

spot," he said. The estimated cost of a Bible in the USSR is 50 to 100 rubles, the equivalent of about a half month's salary.

Orthodox priest, Fr. Gleb Yakunin recently appealed to the Pope, the Archbishop of Canterbury and the World Council of Churches, asking for more Bibles. "For a period of ... 40 years, no Bibles were printed at all in the Soviet Union. The first [printing] ... was in 1956. However," said Yakunin, "the four editions of the Bible printed in the last 30 years ... do not total more than 300,000 copies. Naturally, they are not sufficient to satisfy the spiritual hunger of the tens of millions of Russian Christians. Nor will the fifth edition which is being prepared [the largest printing ever, of 100,000] ... make any significant impact to ease this situation."

A united Christian effort

Despite the challenges, Christians in the USSR are becoming more vocal and active in their pursuit of religious freedom. Speaking at the Washington conference, Ukrainian Catholic dissident

Iosyp Terelya said that Soviet believers often work together to proclaim the gospel regardless of denominational backgrounds. "Members of many Christian faiths all help each other in sharing material and disseminating information," he said. "The common striving toward freedom is emphasized far more than any theological differences we might have."

Some USSR Christian activity last year included: various Soviet Christian leaders appealed to their government, the West and Mother Teresa, expressing hope that Christians would have the right to participate in church-organized charity work; Soviet Christians representing a broad spectrum of denominations held a press conference in Moscow where they proposed how legislation regarding the church should be changed; and various churches actively expressed support for the defense of a believers' rights group called, "Renaissance and Renewal" which wants to make "it possible for [the USSR] to lead a truly Christian life in accordance with the scriptures."

BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest, Clarence Joldersma

Faith unites; ideology divides

Why are Christians so divided on social and political issues, particularly on international issues such as Central America and South Africa? This question has been asked many times in Christian communities in the past few years. Politics divides more Christians today than do traditional doctrinal differences. This fact alone gives us good reasons to continue looking for answers.

There was a time when most Christians felt their faith and politics had little to do with each other, thus leaving public life largely devoid of Christian influence. In the past two decades Christians of many stripes have gone to great lengths to make themselves relevant to political issues. In the process, Christians have allowed secular political faiths or ideologies to determine their convictions about "this world."

Acceptance of an ideology means that political ideas and convictions become basic truths. It means that we choose sides in conflicts with a conviction that God is on our side. But God has not given us such shortcuts to certainty. As Arthur Simon says so well in his book on Christianity and politics, *No Grounds for Divorce*, "we do well to distinguish between the confidence of faith, to which we are urged, and the fleshly yearning for security — that comfortable feeling of mastery over matters about which God has not yet tipped his hand."

Crumbling ideology

Ideology provides only a false certainty for liberals, conservatives, socialists and their kin who have no certainty beyond this earth and this life. Those who place their faith in "the people" or "the free enterprise system" or in "the revolution" are sure to be disappointed. The path of twentieth-century history is littered with the remains of ideologies that became destructive and failed.

Ideology tends to be arrogant and blind to all kinds of evil. It divides the world into two camps — us and them, good and evil. Crimes committed by "our side" are necessary evils or unfortunate side effects, while those committed by the other side are "atrocities."

Ideology calls for the overthrow of the Sandinistas in Nicaragua while ignoring the right-wing death squads of its neighbours and the guerrilla tactics of the so-called contra "freedom fighters." Ideology calls for economic sanctions against South Africa while ignoring the unbelievable atrocities committed by many black-led governments in southern Africa.

Faltering "realism"

The "realists," of course, have heard all this before. They say that not to choose sides weakens one's resolve to oppose the greater evil. They say that describing both communism and capitalism as false beliefs ignores the far greater evil of communism and the far greater good created by capitalism. I agree that communism is far worse than capitalism, but this is among the flimsiest defenses of injustice imaginable. Does a husband stand any less condemned if he "only" beat his wife while his neighbour stands accused of murdering his? Making sound judgments about good and evil based on scripture is quite different from defending the lesser evil.

In addition, many of the political commentators who claim to have become "realists" are former idealists who have lost their faith and now use "realism" to justify their hopelessness.

But the near certainty that a revolution will turn the oppressed into oppressors should also make us extremely cautious about assuming that all virtue lies with the oppressed.

Must we choose sides? Yes, some times we must. A time of war is an obvious example. But the primary — and usual — task of Christians in this world is to be messengers of reconciliation (2 Corinthians 5) in a world of destructive and divisive ideologies. Whenever possible, Christians (especially those who are not partisan to particular conflicts) should operate as a "third way," trying to bring healing and resolution, rather than polarization. Even when the very act of bringing healing is viewed as a hostile act by one of the warring parties we must not be overcome by evil, but continue to overcome evil with good.

William van Geest is an independent public affairs consultant.

MCC committee provides handicap awareness education

Marian Van Til

WINNIPEG, Man. — The Mennonite Central Committee Canada's (MCC) Handicap Awareness Committee recently passed its one-year mark, though MCC Canada has been involved in handicap concerns since 1980, says the organization's Diane Driedger.

The Handicap Awareness Committee superceded six years of work done by Henry Enns to increase awareness about the disabled among Mennonite Christians. Enns, who is himself wheelchair-bound, travelled to mostly Mennonite churches and groups across Canada to talk about the concerns and needs of the disabled, including

accessibility needs.

Enns and Driedger now spend most of their time working on overseas projects for the handicapped sponsored by MCC International. Enns is also president of Disabled Peoples International.

The Handicap Awareness Committee is made up of representatives from B.C., Alberta, Saskatchewan, Manitoba and Ontario. It is working to "find disabled people in our churches," says Driedger, "and get them involved with this committee, in their churches, in their communities." The result, she adds, will be "the bolstering of their self-esteem and confidence."

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Editorial

Poverty is a human contraption

From the way we people sometimes talk about poverty, you would think that it is mainly a condition, an impersonal state of being, over which we have no control. We think of poverty as something that hangs over a family or a society like a dirty blanket, except no one knows where the edge of this blanket is. You can't get a hold of it and yank it down. It's like smog — you breathe it in but you can't spit it out.

Thinking of poverty this way gives one a feeling of total helplessness, a feeling that's re-enforced by watching people exist in poverty. When you see thousands of possessionless and powerless human beings huddled in one *barrios* or refugee camp, the thought of wiping out this obscene condition seems all the more preposterous. Poor people seem to be resigned to their abject fate, don't they?

In fact, the word "abject" belongs with "poverty" the way "grimy" belongs with "smog." That's the problem with poverty — you end up thinking that things belong in conjunction with poverty, like millions of people belong in rags, on the ground in shanty towns. After all, the poor we always have with us. They belong to each century. What would we do without them?

Weak love

When we people get caught up in this fatalistic mood, you can be sure that we won't lift a finger or donate a dime to alleviate poverty. Not because we don't care; we just don't think it will make a difference. If you blow a puff of smog away here, it simply moves the mass around a bit, but it doesn't remove it.

Fortunately, there are people who understand that poverty is not first of all a condition but an institution. The thing about institutions is that they are managed by people. They have boards of directors and people who implement the directives fabricated in their smoke-filled board rooms. Poverty too is managed and implemented by creatures who, ironically, were endowed with the ability to love.

It's not an insidious plot we're talking about, at least not on the level of humanity. (Behind the scenes more sinister creatures may be scuttling back and forth trying to arrange favourable conditions for the institute of poverty to flourish.) It is, instead, a way of life that keeps the cream of society flowing to the top. No homogenization, please. It's the result of an impotent love, unable to nurture a mountain-moving faith.

Strong love

One can get a glimpse of how it works in this week's story by Madeline Wierenga about development work in Bangladesh. CRWRC workers move into a new area to help landless peasants get a foothold in life, by offering loan security and agricultural skills, and what happens? Rich landowners try to sow "seeds of fear and doubt." Reminds you of the parable of the wheat and the tares, doesn't it? An enemy of the kingdom of shalom tries to destroy the crop of good seed.

Poverty in Bangladesh has been promoted by rich landowners the way poverty has been promoted in other parts of the world. The poor themselves have been all too co-operative, mainly because they can't get a hold of the edges of the blanket. Besides, don't they belong where they are? Isn't it wrong to shake up the milk and keep that rich cream from rising to the top? Is it God's will to raze the institutions of poverty?

The good news that Christian development teams bring to areas where poverty flourishes is that love can make a difference. Poverty can be eradicated. The poor themselves, with some moral, technical and financial help, can abandon the shackles of managed poverty. The rich will just have to become less affluent in the process. The message of hope that radiates from the faithful vision and work of Christ's followers is that poverty is a human institution that can be dispersed by the co-operative blowing of breaths.

Now, isn't that good news?

BW

Letters

Same jargon as secular press

The recent news report in *Calvinist Contact* on women's health clinics in Ontario (Dec. 11) makes some puzzling observations and draws some bizarre conclusions.

First of all, the article does not question why only women are singled out as needing special clinics. Have women been denied services in the past? Would it not be much more in the public interest to establish clinics for senior citizens, the fastest growing age group in Canada?

Mention was also made that there could likely be a chance for pro-life counselling at these clinics. Such counselling now exists and is provided by pro-life, church and private groups; however, the ministry of health and pro-abortion doctors refuse to use these services. Instead Planned Parenthood is officially recognized and is funded by the government. A coronor's jury in the

Erin Shannon (who died during an abortion) case also recommended to the ministry of health such counselling be provided but to no avail. Having met several times with the former Ontario minister of health Murray Elston, several pro-life organizations made the same recommendations, but again to no avail. Mr. Elston even admitted that his ministry was breaking Section 251 of the criminal code.

Save babies for adoption

The present minister of health, Elinor Caplan, has publicly stated during her last two election campaigns that she would make abortion readily available to anyone desiring to go this route. Travelling expenses are now paid to women who wish abortions and who have to travel to other centres. The almost hopeless plight of childless couples awaiting adoption of infants defies analysis when 26,000+ babies are aborted annually in Ontario. Again no government attempt has been made here to save these unborn babies for those

desperately wanting to adopt children.

It is, however, the pro-lifers who are made to appear as callous fanatics, sometimes even by fellow church members. Many of these pro-lifers, however, are willing to take in distressed women; many are volunteers in such organizations as Birthright and Beginnings.

Poor record

Your reporter also suggested that even Morgentaler may be against abortion; that observation is an insult to your readers. All those who have picketed at the Morgentaler clinic know that there is a pro-life counselling service in the same building as the Morgentaler clinic. Never has Morgentaler referred a pregnant woman to this counselling service. Instead, Metro police (ever present) ensure that the killing taking place there can go on uninterrupted. Morgentaler has even been given an OHIP number by the ministry of health to bill the ministry for the "counselling" part of his

abortions.

Clearly the record of the Ontario government on these matters is atrocious. Those sworn to uphold the law have themselves become the most blatant law breakers in Ontario.

Having been involved for many years in the pro-life movement both on the local and provincial level, I must conclude that the article reflects much of the same jargon as the secular press. Surely we may expect something more investigative from a Christian paper such as *Calvinist Contact*.

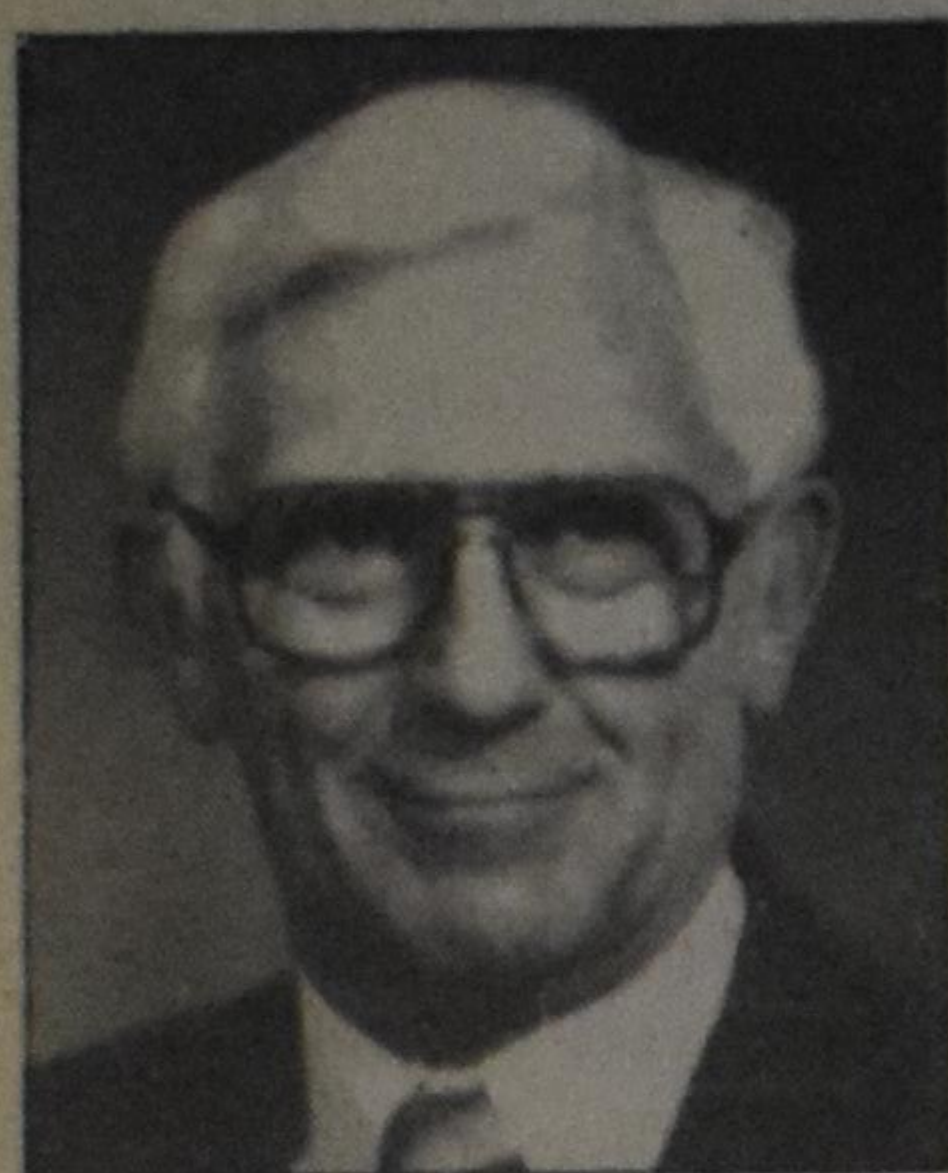
John Van Den Assem,
Brussels, Ontario

Response:

We think that you have not fairly interpreted our report. Reporter Van Til did not suggest, for example, that "even Morgentaler may be against abortion." What she wrote was: "Even the infamous Dr. Henry Morgentaler has admitted in a television interview that he's never seen a woman who really wanted an abortion." First of all,

SKYLIGHTS/WILLIAM R. RANG

Longer Letter



"When we finally resort to discipline, we have often drifted too far from the anchoring place to be able to be of much help."

They are precious

Nowadays there is a fair amount of talk about the necessity of discipline in the church. I am sure that we agree to the need for discipline; it is an earmark of the true church. Yet the awareness that when discipline needs to be applied we have somehow already failed is seldom discussed.

In the parable of the lost penny, the Lord showed us the panic of the woman who had lost her coin, and later, her abundant joy at finding it. But somehow sin has dulled us so much that we do not feel panic when a person becomes lost.

We have been blinded in such a way that we do not realize that catastrophe of being lost. We have become used to the news of people being killed, a few hundred here, a thousand there. We barely count the cost of human life anymore, as long as it does not come too close to us. Jesus is different. He spares no effort to save just one person. He crossed the sea to save one possessed of demons. He went to Samaria to snatch just one woman from Satan's grip. He left the 99 behind and braved the solitude of the desert to find just one. He exerted all his effort while He was not the least responsible for the plight people were in. Most of us, however, do not do nearly enough.

Preventive discipline

When I was about to start my teaching career, my father advised me that the best way to avoid the need for actual discipline was to use preventive discipline. Remove the obstacles that may endanger a situation. Make a list and work at it from the first point to the next. Discuss possible pitfalls and teach your students to identify them.

Dad was right, of course.

If we are to teach one another in this way, we may be wise to begin with an analysis of commitment. It seems to me that the lack of it lies at the root of most of our problems. When we finally resort to discipline, we have often drifted too far from the anchoring place to be able to be of much help.

Lack of commitment lies at the root of many marriage problems. Lack of commitment also influences our view of the Word of God and our allegiance to the church. Too easily we adhere to a thing only as long as it is of service to us.

You and I must remain committed to our brothers and sisters in Christ. By so doing we remain faithful to him. Together we must explore the avenues of prevention so that loyalty and obedience remain steadfast.

In speaking of prevention, we must begin with ourselves. Rest assured that the Spirit will help us.

William R. Rang is principal of Dunnville Christian School, Dunnville, Ontario.

Please do not misrepresent us

Thank you, Pensive Dutchie, for sending me a copy of your article entitled "Again: How Old is the Creation?" written for *Calvinist Contact*. (Jan. 1) As a fellow Christian interested in such matters, I want to make a few comments. Although I and Davis Young are not mentioned by name in your article, your comments apply to ideas which we have published as well as to ideas published by Howard Van Till, so I will respond as if you were referring to all of us in what you have written there.

First, we have never suggested that God is tied down to the laws of the universe. All three of us have made it very plain in our writings that God is the sovereign Creator, and that He not only made the universe, but that He also governs and directs every detail of every process that takes place in his universe. Over and over again, all of us have affirmed that we believe that God is Creator and Governor of the matter and of the energy and of the processes which are a part of the creation. We have insisted in our writings that the universe cannot exist independently, but that its every subatomic particle and its every process are dependent on God, who is its Creator and its Governor and its Provider. How can we make it any more plain than that? Yet your comments imply that we have made God subject to the laws of the universe. If you have read and understood what we have written, how can you still misrepresent us in what you write for publication in *Calvinist Contact*?

Second, all of us have affirmed our belief that human beings are special among all of God's creatures, because they alone are made in God's image. Although we are small when we compare ourselves with the universe, we are not small in importance. We are surprised that God should take special note of us, as the psalmist says in Psalm 8, "What is man, that you are mindful of him?" Our proper response, with the psalmist, is to marvel at the goodness and the power and majesty of God. We

have done that, and we have publicly recognized the special place which humans have in God's creation. Davis Young wrote an article in *Christianity Today* entitled, "Evolution of animals is OK; evolution of man is not," in which he plainly stated his belief that we are special creatures, made in God's image. In my interview with Bob Rozema which was published in *The Banner*, I stated explicitly that we are unique among God's creatures since we alone are made in God's image, endowed with the capacity for having fellowship with our Creator.

Van Till refers to humanity's special status in creation in many places in his book *The Fourth Day*, and on page 87 he states explicitly, "We should also note that humanity is assigned a special status in the Genesis 1 story. We are a part of creation, but we alone are said to bear God's image; that is to say, we have been created with both the capability and responsibility to serve the Creator in a unique way — the way specified in the covenantal agreement." How can we make it any more plain than that? Yet your comments imply that we have downgraded humanity to an insignificant status in the universe merely because we think that the universe is very large in size.

You may have reasons to disagree with Van Till, Young and myself; you certainly should publish your reasons for such disagreement so that we can discuss those ideas and make some progress in understanding God's written word and God's created world and each other. But please do not misrepresent us; there is no way that a fellow Christian can justify doing that.

Clarence Menninga,
Calvin College,
Department of Geology, Geography,
and Environmental Studies,
Grand Rapids, Michigan

Editorial Policy: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on.

A long letter, 500 to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards. Letters may be abbreviated or excerpts may be

published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

reporting is not suggesting, and secondly, the comment was not about Morgentaler's attitude but it was about his opinion of women's attitude.

A more serious problem is that you hold C.C. responsible for what interviewed people tell our reporter. Should you not address your disagreements to the people we quote?

Editor

Creation does not tick along

Mr. Mazereeuw ("As it was in the beginning," letters, Dec. 18) is wrong when he implies that the clock has been running with precision and unchanged for six thousand years.

I read in Joshua 10 that the moon stopped and that the sun stopped in the middle of the sky and delayed going down about a full day. Also, in 2 Kings 20:11 I read that the Lord reversed the shadow of the sun 10 steps on the stairway of Ahaz.

How did the Lord stop the sun, or make it go backward? Actually, we should ask, how did the Lord stop the rotation of the earth? Did He just cup his hand around the earth and hold it from rotating for 12 hours, or did the Lord use a natural phenomenon in a miraculous, super-natural way? Was there a comet or other extra-planetary body that influenced the rotation of the earth at exactly the right time?

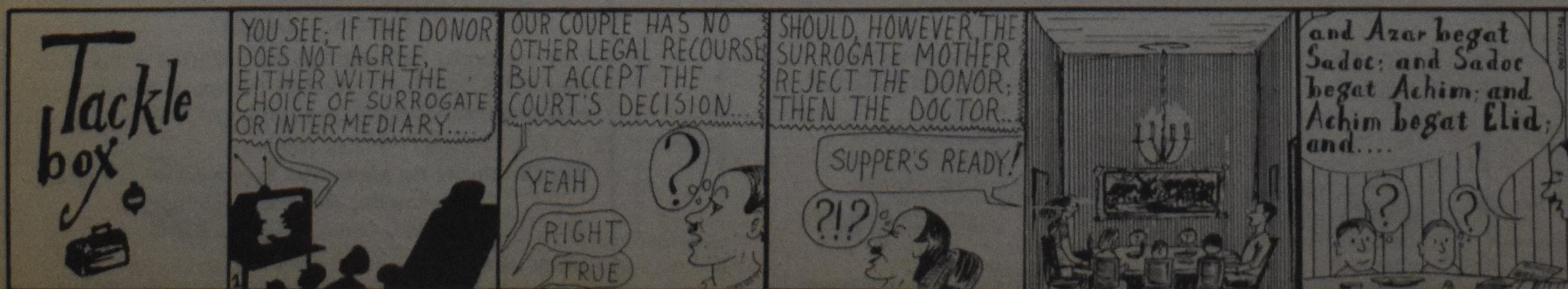
We should see God's greatness in his providence that this happened at the right moment.

Actually, there is some evidence in Babylonian and Egyptian history to

suggest that the earth's rotation has changed and that the tilt of its axis was different from what it is now.

It is very simplistic to state that the earth has existed undisturbed (for six thousand years). The Bible itself does not say that. I believe in God the Father, Creator of heaven and earth, and every day I stand in awe when I observe the complexity of creation. How the Lord did it, I don't understand, for that is beyond my human intellect, but I'll praise him for his greatness.

John Hofstee,
Listowel, Ontario



Church

Marian Van Til, page editor

U.S. Supreme Court will consider lawsuit against Catholic Church

WASHINGTON, D.C. (EP) — The U.S. Supreme Court agreed Dec. 7 to consider a lawsuit seeking to strip the Roman Catholic Church of its tax exempt status. The suit was

filed against the Internal Revenue Service (IRS) by a pro-abortion organization, which contends that the IRS should revoke the church's tax status because it has violated federal

law by using tax exempt funds in political campaigns.

The Court's review of the case is expected to address technical questions of "standing" in the case,

focusing sharply on whether or not the 21 pro-abortion organizations led by Abortion Rights Mobilization Inc. have enough direct interest in the case to be eligible to bring a suit.

The case stretches back to 1980, and court battles over the issue have not yet focused on whether Catholic groups have violated rules governing tax exempt organizations.

The Court will hear an appeal by the National Conference of Catholic Bishops and the United States Catholic Conference, who have been cited with contempt of court for failing to turn over internal church documents to the pro-abortion organizations. Fines of \$100,000 per day for violating a lower court order to release the material have been temporarily stayed by the High Court's decision to review the case.

The abortion groups say the Catholic church displays a "nationwide, persistent and

regular pattern" of supporting candidates who support the church's position on abortion, and that by exempting the church from taxes, the IRS is subsidizing political activity on one side of a controversial issue.

A broad church coalition, including the National Association of Evangelicals, the National Council of Churches, the Baptist Joint Committee on Public Affairs, and others, have filed a brief asking the Court to throw out the contempt citation against the church. The brief challenges the legal standing of the pro-abortion groups bringing the suit against the IRS, and argues that churches have a constitutionally-protected right to engage in political activity without endangering their tax exempt status.

"It's hard to overstate the implications of this case," says Oliver S. Thomas, attorney for the Baptist Joint Committee.



WANT TO APPEAL YOUR ASSESSMENT?

You still have time to appeal your 1987 assessment if you feel your home or business property has been improperly assessed. Your assessment is important because the amount of property tax you will pay in 1988 depends on it. The assessed value of your property is multiplied by the municipal and school mill rates to determine your property taxes.

Notices of Property Valuation were mailed to property owners and tenants whose assessments have changed since last year. Open house information sessions were held in your area to give you the opportunity to ask questions and correct any errors.

The Assessment Roll was delivered to your municipality on December 22, 1987 and will be used to calculate the taxes you will pay in 1988. You can review the Roll at your municipal office during regular business hours. If you believe your property has been improperly assessed and you have not yet registered an appeal, you still have until January 12, 1988 to mail or deliver your appeal to the Assessment Review Board. **And remember, even if you did not receive a Notice of Property Valuation, you still have the right to appeal.**

Appeal deadline — January 12, 1988

The Assessment Review Board is an independent tribunal under the jurisdiction of the Ontario Ministry of the Attorney General. It is intended to provide you with an additional opportunity to have your assessment reviewed if, in your opinion, it is not fair and equitable with the assessment of similar properties in your area. The Review Board is more informal and relaxed than a regular court of law. You may present your own case, retain a lawyer, or ask a relative or friend to speak as your agent.

To help you in filing your appeal, Notice of Appeal forms are available from the Assessment Review Board, your Regional Assessment Office, or your municipal office. You can also use the reverse side of a Notice of Property Valuation, or write a letter giving the property address and roll number along with your reasons for appealing. Appeals should be forwarded to the Regional Registrar of the Assessment Review Board at the address shown below.

In those parts of Ontario designated for French Language Services, you can appear before a bilingual (English/French) Appeal Board. Please check the space provided on your appeal form if you wish to use this service.

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New disability resource available

WINNIPEG, Man. (MCC)— "Society has a very superficial concept of wholeness," says Brenda Petkau in the introduction of *Invited to the Banquet*, a collection of stories about disability. Petkau's parents were encouraged to abort her when it was learned that she would be born with deformities.

Petkau is one of thousands of Canadians for whom the challenge to feel "complete" means a daily struggle with feelings of inferiority. The stories in *Invited to the Banquet*, collected during a story-writing contest sponsored by the Handicap Concerns program of Mennonite Central Committee (MCC) Canada in

1985, allow readers to share the joy, pain and challenge of being and living with a person with a disability.

The stories also demonstrate that all of us, "disabled" or not, are groping towards true wholeness of body, mind and spirit. True wholeness isn't measured by how well we walk or how lucidly we speak, but by how well, in our many weaknesses, we take on the "nature of the fullness of Christ."

The stories were written by authors in the age 9-14, 15-20 and adult categories.

The book is available for \$2.50 from MCC Canada, 134 Plaza Dr., Winnipeg, Man. R3T 5K9, or from provincial MCC offices.

Chinese officials arrest foreign Christians

HONG KONG (ODNS)— A total of 16 foreign Christians travelling inside China were arrested and interrogated by police over a three-day period in August 1987 for attempting to take Bibles into Canton.

The unprecedented spate of arrests took the Hong Kong Christian community by surprise, leading one leader to comment, "There is something odd about all this. Never before

have so many couriers been arrested in such a short space of time."

Speculation in Hong Kong leans two ways. Either couriers are carrying out deliveries carelessly or a new shift in the Chinese Religious Affairs Bureau is moving toward a more rigid interpretation and enforcement of China's religious policy.

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A Presbyterian Comments

Robert J. Bernhardt

Editors' perils

The editor of a magazine or newspaper is probably succeeding best when no one agrees with him or her completely and at all times. (Come to think of it, for only slightly different reasons, the same is probably true for ministers.)

Whatever its particular focus, a periodical is a forum in which ideas and opinions are expressed. In a healthy periodical there are efforts made to provide reasonable and fair presentations on topics about which there is some difference of opinion. That balance sometimes comes in the printing of the letters of readers who want to set out an alternate viewpoint. At other times the editorial staff consciously goes out looking for writers who will approach the same topic from different perspectives.

Every editor has had the experience of discovering that there are amongst his or her subscribers at least some who believe that, on certain topics, only one viewpoint should be tolerated. Sooner or later every editor receives one of those "print my opinions or else" letters that ends with the threat to reduce the much-needed pool of subscribers by one.

Every publication struggles with the tyranny of economics, a burden at the best of times. The threats of a ruffled reader must only add to one's anxieties.

Of course, every publication has selected its territory and readers do have a right to expect that to be observed. One wouldn't expect a magazine devoted to gardening to fill its pages with weighty articles, however excellent, on medieval history. Similarly, publications with a declared religious perspective can reasonably be expected to adhere to the general viewpoint that they have espoused. But having said that, the day-to-day decisions of what to include and what to omit or ignore must be difficult and sometimes even painful.

The lot of editors of official denominational publications is perhaps the least enviable of all. Readers seem to approve of the airing of issues that are under discussion in the church only when their viewpoint seems to be prevailing. Devoid of courage, an editor in such a setting may retreat to publishing news about calls to ministers and the dedication of new church buildings. Devoid of a sense of responsibility such

an editor may do the church a great disservice and foment much unhealthy unrest.

Being editor of most denominational publications these days means trying to walk a rather narrow line which various people would draw in different places. The editor must also live with the tension between personal opinion and the need that exists for a healthy exchange of ideas and comments.

For the past 10 years the Rev. James Ross Dickey has served as the editor of the *Presbyterian Record*. [He is also on the editorial advisory board of *Calvinist Contact*]. The *Record* is the official magazine of the Presbyterian Church in Canada. Dickey has recently resigned as editor to accept a call to be the minister of St. Andrew's Presbyterian Church in Stratford, Ontario. His time as editor has been marked by a lively style that has made the *Record* a much more interesting publication than it used to be. He has also been recognized by many, even by those of differing perspectives, as having opened the pages of the *Record* to a more balanced representation of the admittedly diverse viewpoints

represented within the denomination. His accomplishments in a challenging and demanding position deserve the thankful acknowledgement of Canadian Presbyterians.

Personally I have not always agreed with what I have read in the *Record*, nor with the editorial choices that have been made. But I do have respect for the job that has been done. Oh yes, and I shall miss that sometimes cynical, usually witty and always interesting monthly newsletter that Jim wrote and distributed to all

Presbyterian ministers. This has been a decade worth remembering in the history of the *Presbyterian Record*.

The work of editing the *Record* will be carried on by an editorial committee until a new editor can be appointed by the general assembly in June of this year. The Presbyterian Church will be very fortunate if it can find someone, of whatever personal style, who will do the task as well.

Robert Bernhardt is minister of Chalmers Presbyterian Church, Hamilton, Ontario.

East Germany cracks down, backs down in conflict with Protestants

BONN, W. Germany (RES) — Arrests, house searches and a midnight raid on a church library marked the biggest crackdown on the East German Evangelical (Protestant) Church by the government since the 1950s. But after strong protests from church leaders and candlelight vigils by ordinary Christians, all those arrested were released. The charges against them, however,

were not dropped, and re-arrest remains a possibility.

The library that was raided was a unique environmental library, the only such collection in the country. Apparently government leaders, whose industrial policies have paid little attention to environmental controls, felt threatened by this library.

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Feature

Bangladesh development program graduates

Madeline Wierenga

In Bangladesh the countryside is made up of thousands of villages, where the smoke of cooking fires coming from mud stoves, seems to rise continually from out of the midst of mud and bamboo huts. Delicate layers of heat, and dust, and smoke, and noise, and odours combine and stretch out over the soil. Beneath these layers, however, the reality of poverty continues to dominate the lives of over 100 million people, all trying to live and survive in an area just slightly larger than the province of New Brunswick in Canada. In response to Christ's command to show compassion to the poor and hungry, CRWRC began its work here in 1973.

Bogra program

The first three years in Bangladesh were spent working closely and in conjunction with the Mennonite Central Committee. It was not until 1976 that permission was granted to CRWRC by the Bengali government to enter a district of its own and begin a development program. This was the Bogra district, located 200 kilometers northwest of the capital city of Dhaka. Here CRWRC began working with farmers in danger of losing their land, which is usually little more than a quarter of an acre.

It is impossible to serve all the needy farmers, but by helping a target group to retain their land and increase productivity, the rural economy becomes strengthened as the wealthy and corrupt landowners are prevented from monopolizing the land. The program grew and before long began to address the needs of two other groups of people, that of women and that of the landless poor. The entire project, which eventually became known as the Bangladesh Education Extension Services, or BEES, is now successfully managed by a board of Bengali nationals. Today the BEES program works with over 10,000 families in the Bogra district.

Community development

The community development program in Bogra is really three different programs: the landless program, agriculture program and women's program. In each of these programs the poor are organized into co-operatives, of which the goal is to become self-sufficient and independently functioning. Members are taught that they must trust each other, look after each others interests,

work together, and give up old grudges, not always an easy task in Bangladesh society. Development workers must be careful not to select any members who might sabotage the progress of the group. To give more social awareness to the members, literacy and skills building programs are offered in evening classes, which the members attend voluntarily.

Landless poor

In Bangladesh the landless poor can expect to labour a full day for about one dollar in wages. To improve their economic situation, each member in a landless co-operative deposits a weekly amount into a group savings, sometimes as little as three takas, or approximately 15 cents, which is invested into a group project.

In one such landless co-operative the members were able to save enough money to lease a small piece of land and buy fishlings. The project created much enthusiasm as the members all participated to dig a pond, and then take turns guarding the pond at night from would-be fish thieves. Monitoring the growth of the fish gave great encouragement to the men, and true ownership of the men in the project was established as they gave of their

farmers, and help them to increase their productivity by introducing new techniques such as intercropping. They also help them to secure loans to purchase irrigation tools, fertilizer, and seed through a local bank.

As a rule, banks in Bangladesh are very unwilling to provide a loan to the poor farmer, as was the case with the Krishi Bank. The Krishi Bank, however, was persuaded by



Women squat on mats to do needlework while children look on. This is part of an income-generating project.



Farmers in agricultural program move earth on scale-like baskets, as they raise a section of land to avoid flooding.

time, money and energy, to protect the group investment.

Farmers groups

Farmers who have less than six to eight months sufficiency from their land are selected for the agriculture program through a network of field offices throughout the Bogra district. At each of these offices Bengali nationals are employed and trained to assist the

CRWRC to provide the much needed loans, after arrangements were made whereby CRWRC agreed to underwrite the amounts as a form of insurance. The program was so successful, with all loans being repaid in full, that the Krishi bank now continues to provide these loans on its own.

As they do in every country around the world, women

greatly influence the well-being and happiness of the family. For this reason they are also an important part of the Bogra program, which began forming women's co-operatives in 1979. Women in co-operatives are given a basic literacy course, taught to manage their finances, and receive instruction in preventative health care, nutrition and sanitation. Families face severe financial pressures and so the women in these groups are encouraged to do their own kitchen gardening, rice production and keeping of chickens.

One way a woman can help supplement the family income is through the production of marketable goods. To do this, group leaders train women in skill areas such as embroidery, knitting, sewing, jute rope making, and tree seedling production. The handcraft items are sold on the export market through Christian marketing groups and, more importantly, on the local market in larger cities. Often

the women will use their group savings to invest in a sewing machine, to avoid the high rental fees, or into the purchase of tree seedlings, for production and sale.

An interesting and new income-generation project recently undertaken by a few of the women's co-operatives, is sericulture. In this type of project the women use their group savings to purchase Mulberry trees, in which they can cultivate silk worm cocoons for silk stripping.

Independent funding

An onsite survey of the program in 1985 by the Canadian International Development Agency (CIDA) prompted the interest of the Canadian government to extend funding to BEES, to continue the work started by CRWRC. CIDA, whose aid program in Bangladesh is one of Canada's largest and most diversified, will be channelling funds to the independently operating BEES Board,

Continued on page 14...

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Family



small talk

Alice Los

Grieving from afar

Last month my mother died. This made me face yet another facet of immigrant life. It's hard to grieve from a distance. In fact, having to do so is a peculiar sorrow in itself. When the call came, very unexpectedly, my first impulse was to pack a suitcase and travel "home."

However, several practical considerations prevented me from doing that. Communication by telephone proved to be a remote second best.

Shared grief requires being silent together, leaning on the other mourners and being available for them to lean on as well.

It means reminiscing, as a family, on the life and times of that dear, departed member. It means recalling her strong testimony of faith. It probably means sharing a laugh because someone would mention something funny she once said or did.

For me, it would also have included a stay in the house where, suddenly, she does not live anymore. To be there with my father and siblings, to come upon her things, to find her housecoat still hanging on the bedroom door, her brush and mirror still lying on the dresser would have given my sadness a deeper dimension.

Instead, I found myself isolated and forlorn

in a mourning process which I was not allowed to consummate in the ritual of a funeral. I know, of course, that I am not alone in this. My family and other relatives on this continent felt the same aching void. More than that, countless others have gone through this before me, perhaps more often. It is something which cannot be gauged on the day of emigration. I suppose all immigrants have said their farewells in stages. Initially, upon leaving family and friends behind, and then again and again on subsequent visits back.

This may temper the shock of sad news when it comes but it left me strangely envious of the deeper sorrow felt by those who called to tell me about my mother's death. Her parting will not even leave a physically empty place here. This, as many will already know, hurts in its own way. It's a reality which cannot be denied, nor can it be manipulated to appear less harsh. It's another indication that I am still very much a citizen of two continents. This, I imagine, will remain so until my own dying day. It is a cost of immigration which cannot be counted entirely beforehand.

Alice Los lives in Kemptville, Ontario.

Beat the Street hits Winnipeg

WINNIPEG, Man. (Panorama) — Meeting street kids on their own turf and teaching them one-to-one to read as a way out of their dead-end existence, describes in a nutshell what the Beat The Street literacy program is all about.

First introduced in Toronto in 1985 by Frontier College, the program now operates in Winnipeg as well, with plans to start up in at least one other western centre yet to be determined. Project funding for the western Canada sites comes from the Innovations program of the Canadian Jobs Strategy.

Literacy requirements for Canada's workforce are growing dramatically as our society quickly becomes more technically oriented. As Minister of State for Youth, Jean Charest, put it when he launched the Winnipeg project "Thirty years ago, Canadians who did not know how to read still managed to find jobs. Nowadays, however, as most of us play catch-up with the widespread computerization of technology, illiterate Canadians are left far behind and can only aspire to low-paying jobs with little or no future."

The Winnipeg project will focus on Native youth. Manitoba has the highest proportion of Natives per capita, at 6.5 per cent of its population, of all provinces. Of the 13,335 youths in

Manitoba aged 15-24, only 3,520, or 26 per cent, are employed. A significant number of Native youths in Manitoba leave school today with less than grade nine standing. As a result, Native youth employment needs are rising rapidly in the province, and literacy is a growing concern for that particular target group.

How can you look for a job when you can't fill out the application form, can't distinguish the want ads from the obituaries, and can't figure out the job boards at your local Canada Employment Centre (CEC)? Before life skills, job search techniques and job readiness counselling can even be considered, Beat The Street tackles the problem of literacy to provide a skill that remains ever-critical in a world where the printed word reigns supreme.

On hand at the Winnipeg project opening, Tracy LeQuere, who pioneered the Beat The Street formula in Toronto, explained how he survived life as an illiterate street kid. Simple, everyday tasks like ordering from a menu, locating an address in a strange part of town, opening and maintaining a bank account or shopping for over-the-counter drugs all challenge the ingenuity and resourcefulness of the individual who can't read, and can often lead to unpleasant, if not downright dangerous,

situations.

For kids who drop out and take to the streets because they can no longer cope with mainstream society, Beat The Street helps them to learn the skills they need to participate more fully in the world around them. Kids learn to read by means of Frontier College's student-centred, individualized learning method. Tutors, often former street kids themselves, and students are matched on a one-to-one basis. Together, they set goals and target dates and identify practical ways of achieving them, for example, by learning to read newspapers, street signs, menus, billboards or job boards.

For over 80 years, Frontier College has been carrying out literacy programs for immigrant labourers working in Canada's hinterland, for inmates in correctional institutes, for Native people and the physically and mentally handicapped.

The Innovations program will contribute \$1.2 million over a three-year period for Beat The Street's two western locations.

Cinema summaries

Marian Van Til

*batteries not included

*Rated PG

Stars Hume Cronyn, Jessica Tandy

Written and directed by Matthew Robbins; produced by Steven Spielberg.

When you're elderly and can't make a living like you used to, when you're old and you can't keep your wits about you, when you're an artist who hasn't sold any paintings, when you're an unwed expectant mother, when you're handicapped and black (a double handicap) — then a miracle would be handy.

The miracle here comes, in the nick of time, in the form of a tiny spacecraft couple (yes, couple; these spacecraft are alive). This likeable pair is *sent*; they're on a genuine miracle mission, batteries not included. (What miracle runs on batteries?)

Rejuvenated with electricity sucked from their new-found human friends' wall outlets, they and their spacefriends save the day: their human friends (each of whom is in one of the above-mentioned predicaments) are about to have their apartment building knocked down around them by a greedy developer.

Before Ma and Pa Spacecraft get down to business, however, they entertain the humans with a series of gently comic antics, including a discreet mating ritual and the birth of triplets. (Later, there is a wonderfully inventive scene in which Mama Spacecraft insists it's time her little ones learn to fly.)

This is a sweet-tempered, gentle-spirited movie which will both delight and instruct children — and very likely their parents. The kids, of course, will realize sooner or later that this is a *fairy tale* and life's problems aren't solved quite this way.

Not that there aren't miracles; but it's unlikely that God has answered any real-life prayers by sending a miracle spacecraft family to intervene on behalf of the needy. He has already sent his ultimate Miracle. And we are his agents to help the downtrodden. Let him or her that has ears to hear and eyes to see, hear and see.

Having said that, it can be pointed out that fairy tales, besides being intriguing stories, serve to reinforce "positive moral values" (which Christian parents can put in the proper context).

This film promotes such values. It advocates caring for others when it would be easier not to; it demonstrates generosity; it values showing compassion to those whom others reject or believe to be socially unacceptable; and it advocates *communal* effort as opposed to individualistic enterprise, and shows us the kind of fellowship and growth that result when people work together toward a common goal.

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Story

Saying goodbye

Kathleen Dykema

I gazed out the open window at our small farm, all fresh and green in the morning sun. A sob welled up inside of me as I realized that we would be leaving it all behind to begin a new life in a new country though we thought we had finally settled here. It was 1948, a time when many families in The Netherlands were leaving for Canada — where acres of untouched land lay, perfectly suited for farming. My husband Jetze and I decided to make the big move also; there was no room to expand where we were.

The past 15 years hadn't been easy. Between struggling to pay our debts, maintaining the farm, raising five children and surviving the war, we had had our share of trouble. An image of the cold, grey cemetery entered my mind. Our tiny baby, Willem, lay buried there. He had been born during the war, premature and weak, but for three weeks he had fought for life. I clenched my fists as the sob inside was replaced by anger. I was angry at the war but it was past, and now my family was thriving and happy. "God helped us through the war," I told myself "and He will bring us safely through this too." I closed my eyes and prayed quietly, then went back to packing dishes into sturdy, wooden crates.

The kitchen door burst open. Nine-year-old Freerk came running in, his blonde hair glinting in the sunlight, and a big smile crossing his face.

"You sure are looking happy today," I remarked.

"Only three more days, Mem, three more days and then we're going to Canada!" he exclaimed, clearly enjoying the sound of the last word 'Canada' as he pronounced it slowly and loudly.

"Big deal," Maaïke said as she came from the living room. My eldest daughter looked pale and depressed. I put down the dishes and walked over to her.

"Are you almost through with packing your clothes?" I asked.

"Yes," she replied, "Corrie asked me to have lunch at her place. Is that all right?"

"Maaïke, I know you are upset, maybe a little angry that you have to leave your home, your friends and everything you've known. Why don't you admit it, dear? It's OK to cry."

Large tears formed in her eyes but she bit her lip. I stroked her hair and waited quietly.

"I don't want to go, Mem. I want to stay here. I hate Canada. I don't ever want to go there!" Defiance shone through her tears.

"Sweetheart, we've been through this all before, and believe me, you're not the only one who feels hurt. Freerk and Hannie are too young to feel the impact of the move, that's all. It will be hard on all of us, Maaïke; but we're going to pull through, you'll see." As I returned to the dishes I said "You may go to Corrie's, but be back in time for supper."

Tonight my parents were planning to come for supper. I wanted to make it extra special since who knows when, or even if (I shuddered at the thought)

we would ever see them again. They had wanted to go with us to Rotterdam to see us off. But my father was recovering from a mild heart attack. The trip would create too much of a strain on him.

I put away the curtains I had taken down and began to fry the steak and peel the potatoes when my youngest daughter, Hannie, came tripping in, her face flushed, her green eyes sparkling.

"Heit told me that Canada has approved that we come and live there and Heit said Canada was so big that Holland is just a tiny speck beside it. Can I help you Mem, to get ready for our trip?"

"Is that what your father said?" I laughed, relieved that at least four of my children were happy — Meindert and Douwe, my two older sons, saw the move as an exciting adventure.

"Pake and Beppe are coming for supper," I told Hannie as I handed her a stack of plates. She smiled but then a shadow crossed her small face.

"Are Pake and Beppe going to miss us?" she asked solemnly.

"Yes, they will. Maybe even more than, we will miss them; but they understand why we are leaving, dear." She nodded, though a frown showed on her brow as her young mind struggled to grasp the meaning of the move.

Jetze, having gone to pick up my parents from the train station, now came in with them, followed by Maaïke, Meindert and Douwe.

"*Kom binnen.*" I welcomed them with a quick kiss on each cheek. "Supper is almost ready; we might as well all sit down at the table."

After Jetze prayed, I passed around the steak, potatoes, beans and applesauce. Everyone thoroughly enjoyed it, though it tasted bland to me. I had prepared pudding with *bessensap* for dessert because it was a favourite with everyone.

The evening was pleasant but all too soon we had to say goodbye. There were tears, hugs, handshakes and promises to write many letters. After I hurried the children upstairs, I went to bed also, feeling empty and aching.

Dark clouds hung low in the sky when I awoke. Jetze was awake but still lying beside me since there was no milking or other chores to be done. All the cows had been sold. This day had been set aside for cleaning, washing and final packing.

Maaïke seemed to have accepted the move and was now trying to make the best of it. I noticed her several times helping her younger siblings in their efforts. We worked steadily all day. The moving van came and packed several pieces of furniture into larger

crates to be taken to the ship.

It was late afternoon when I took down the last painting from the wall. A wedding gift from my parents, it depicted a typical Dutch harbour with boats tied to the dock, fishermen walking along a pier and seagulls flying overhead. I carefully brushed it off and laid it in a box.

I was surprised when the delicious aroma of coffee entered the room and Maaïke walked in. "Thought you might be needing a little something, Mem," she said as she handed me a steaming cupfull and a large piece of *koek*. Weariness overwhelmed me as I gratefully accepted the cup and sank into my favourite chair which would not be coming with us to Canada. (We could take only a few pieces of furniture and this chair was too big and clumsy.) Jetze came in and sat down with his coffee.

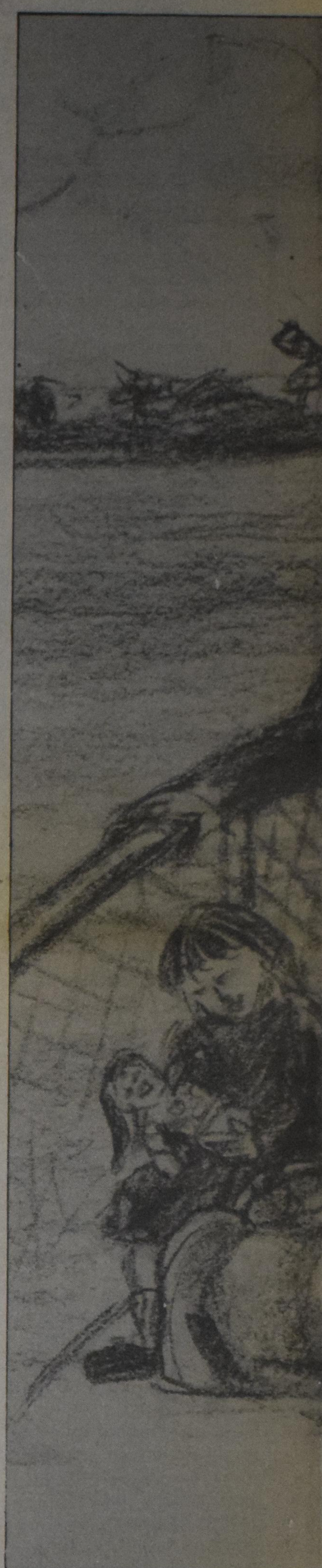
"Two more days and this will all be behind us," he said. I looked at his thin, drawn face, fine lines etched deeply beside his nose. Despite the dark shadows, his blue eyes still twinkled. The past three tension-filled months had been difficult for Jetze and me. Before we had been allowed to go to Canada, there had been so much to be done — interviews, questionnaires, forms to be filled out and, of course, the waiting. Sometimes I couldn't bear the waiting but patient Jetze had helped me through. The farm had had to be sold, and the cows, chickens and farm equipment.

After draining my cup I scurried about in the kitchen, trying to prepare supper with the few remaining household items. While the *stamppot* cooked on the stove, I set the table and called my family together. Jetze cleared his throat. "Shall we pray." We all bowed our heads.

"Father, we will need your help especially in the next few days. Be with us, Lord, as we will soon embark on our journey to the new country; and bless us there. Thank you for the abundant blessings that have been ours. In your son's name, amen."

I offered a second little thank you as I looked around the table at each member of our family, my gaze finally falling on little Hannie, her straight, dark hair shining under the glow of the lamp. I chuckled that she should be so dark while the other four were blond and fair.

While my family exclaimed over the tastiness of what I thought was an ordinary meal, the contents of the big pot soon disappeared. Soon after, we all went to bed, exhausted after our hard day of work. I sighed in relief as I drifted off into much needed sleep: everything was packed and ready to go.



★★★★

Thursday, April 14, dawned brightly. A slight breeze blew small white clouds across the great, blue expanse. It was strange to wake up to complete silence — no squawking of chickens or bawling of cows. From the mattress on the floor I looked around the barren room. In order to escape its emptiness I rose hurriedly and got the bread and put the kettle on for tea. The children came down, excited. But at the same





Illustrated by Marguerite Witvoet

time they looked a little forlorn.

"When are Tante Jantje and Oom Fedde coming?" Douwe asked.

"Oh, they said they were coming at about 10."

"I'm glad we'll be there all day," Meindert declared, "so I can see Bello again." Bello was a brown and white shaggy mongrel whom Meindert had received for his eighth birthday. He had reluctantly given his beloved pet to his cousin Reint a few days ago.

Jetze's brother and sister-in-law were coming this morning to pick us up so we could stay there for the last day and night and leave early the next morning by train.

When they arrived, we busily loaded the wagon with our remaining belongings. Although I was glad to leave the empty house, I realized I was about to say goodbye to my home forever. My mind soaked up every detail as my eyes swept from room to room, then over the landscape — from the lane

lined with massive oak trees to the fields dotted with red brick farm houses and black and white Frisian cows grazing in the pastures. Though I was born in Drente, I grew up in this province and it held a special place in my heart.

"Hettie!" Jantje broke my thoughts. "We're almost ready to go." She squeezed my hand and gently led me to the waiting wagon. The impatient horses snorted and stamped as I took my place beside Jetze. It was a tight squeeze for all of us, with

our luggage, though Jantje and Fedde's four children had stayed home. After 15 minutes of steady plodding, we turned into the narrow drive where four blond children greeted us. They were cousins as well as best friends to our children who quickly dispersed to play there for the last time.

Jantje, exclaiming that it was too nice a day to stay indoors, had prepared a picnic lunch which she spread on the front lawn. I welcomed the cool grass and sunshine while the children chattered and laughed as they ate. After lunch the men went to the barn. I talked to Jantje for a long time, sharing my dreams, hopes and intimate fears. As she listened, it seemed as though a cloud lifted from my heart. Jantje was a special person who had always been there for me. I would sorely miss her.

Freerk came running up to me. "Mem!" he shouted. "Come look!" Anton and I found a *kievit* nest with an egg in it!"

Sure enough. One grey, speckled egg lay in the nest on the ground while its angry owner ran back and forth, squawking as she vainly tried to return to her nest. Taking several children by the hand, I pointed to the *kievit* and told them that she was asking them to leave. In Friesland, an annual *kievit* egg hunt takes place every spring and the first egg found is presented to the Queen. (This event had taken place the past week.)

The rest of the day was quiet. Henny, the oldest, and Maaïke, biked to a friend's place while the younger children played on the farm.

After supper, long purple shadows crossed the yard and one by one the stars blinked on. Jetze and I went to bed early. We would have to get up at five o'clock to be in time for the train.

After a fitful sleep, we rose to face a new day, our last in our native land. We hurried through breakfast and a tearful farewell among the cousins, climbed into the wagon with our luggage and set out for the train station. I felt dreadful; I said and did only what was necessary. Fedde and Jantje tried to keep me occupied, but my mind could not respond. I felt empty and dull. We arrived in Rotterdam where large ships were anchored to the quay. "Which was our ship?" I wondered. Then I saw it: *The Waterman*, our home for the next eight days.

Anxious-looking families stood in groups, trying to keep their children together. I glanced at the clock on the wall of a building and my heart fluttered. Jetze caught my look and stood up. "We better get going," he said.

"Yes, by the time you settle

into your cabins the ship will be almost ready for departure," Fedde agreed.

Jantje wrung her hands and her bottom lip trembled as she kissed Jetze and the children and gave each a warm hug. She could no longer fight her tears as she embraced me and sobbed, "God bless you, Hettie. Now you write us, OK?"

"Yes, we will. Don't you worry. We will miss you so much. We love you all." I began to weep quietly too. Fedde shook Jetze's hand and then took mine. He said, "Take good care of my baby brother, Hettie. I wish you all the best out there in the new world." He looked wistful as he bent to kiss me.

We slowly walked up the plank to the waiting ship, Maaïke tightly grasping Freerk's hand while Jetze firmly held on to Hannie. I put my hands on Meindert's and Douwe's shoulders and smiled weakly at them. They looked up with encouraging grins. Hannie looked back, searching for Jantje and Fedde. When she saw them she waved frantically.

The dark, stuffy corridor was crowded as we made our way to cabin 209 which I would share with my two daughters and a young mother and child. Jetze and the boys stayed in another cabin which they shared with other men.

It was almost 11 o'clock when the ship's horn sounded for departure. We all headed for the deck to bid a final farewell to our beloved country and family. I scanned the faces upon the quay, until I saw Fedde and Jantje. I waved. They were waving back when Jetze took my hands and spoke softly, "O God, our help in ages past, our hope for years to come, our shelter from the stormy blast, and our eternal home."

I smiled and wiped a tear from my cheek. "Dag!" I called, and waved until the harbour was a tiny speck beyond the rolling waves.

Kathleen Dykema is a Grade 13 student who lives in Beamsville, Ontario.

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Feature

Was the universe created with the appearance of age?

Clarence Menninga

In the face of mounting evidence that the earth and the universe are billions of years old, some Christians have tried to preserve the traditional notion of a recent creation by appealing to scripture, with a highly literalistic understanding of the early chapters of Genesis, and a view of the genealogies found in the Bible as being quite strictly continuous. Meanwhile, the conclusion that the universe is very old has become more and more firmly established in diverse fields of science on the basis of consistent and persuasive evidence from the study of our world.

In an effort to recognize the existence of that evidence and still preserve an interpretation of the Bible as telling us that the universe really is young, some Christians have suggested what has become known as the "apparent age" view. That view holds that the universe was created recently with a built-in appearance of age, and so it looks old by whatever means of age measurement we apply to it. That idea has been around in the thinking and writings of Christians for some time. At present, this "apparent age" view is being brought into the discussion of science and Christian faith in a wide range of Christian publications. Consequently, that view deserves a renewed, careful evaluation from a Christian perspective.

Time is a creature

The concept of a universe which was created with "apparent age" must be considered in the context of the time framework of history. We are creatures bound by time and space. Those limitations are so much a part of the fabric of our being that it takes effort to think about any other possible condition.

In his book *Maker of Heaven and Earth* (Garden City, New York: Doubleday, 1959), Langdon Gilkey refers to time as "a creature of God." Time and space, as well as the entities which occupy space in time, are created. Therefore, God is independent of time, as He is independent of space. He alone is eternal. The eternal is *above* time, *outside of* time, *surpassing* time; the eternal is unbound by time, rather than being merely everlasting in time. To speak of a universe which is billions of years old does not mean that the universe thus approaches being eternal; the eternal is qualitatively different from time, rather than being merely an infinitely long time. (See how we struggle even to grasp the idea of the eternal!)

Gilkey notes that many non-Christian philosophies have had concepts of time and of our

Augustine (*The City of God*, Book 12, chapter 13), then rephrases Augustine in identifying "three fundamental Christian ideas that were in direct conflict with the conception of endless cycles, in the order of their importance:

1) the eternal God sent Jesus

which the idea of creation established. As Augustine insisted, at creation, time itself began. This meant first of all that from that point onward every moment in history was in a real sense new, occurring for the first and only time Time and its development were, moreover, within the power

heavens and the earth out of nothing, and the subsequent acts of moulding this created material into the forms it was destined to take; and to confine the term 'creation,' strictly conceived, to the former." Calvin, too, held a concept of time being created "in the beginning," and the "acts of moulding this created material into the forms it was destined to take" taking place in time.

Except for "in the beginning," Genesis 1 depicts the universe as being formed within a time framework. Thus the Christian concept of time as God's creature rules out the concept of an "apparent age" of the universe. All time is of one piece; there is discontinuity only at the beginning, when "in the beginning, God created the heavens and the earth." The rest of creation took place in time; there is no discontinuity within nor at the end of the "six days."

This Christian concept of time as God's creature also means that there is one and only one kind of time. It rules out a concept of two different sorts of time: one which held for the period of God's creating activity, and a different sort of time which holds for history since then. This sort of suggestion, namely, that there was "creating time" and there now is "creation time," and that these two times were different and incommensurable, was proposed by Gordon Spykman in the December 1985 issue of *Dialogue* (published at Calvin College, Grand Rapids, Michigan). But such a suggestion must be rejected. While inserting a discontinuity into history in a somewhat different way than the "apparent age" view does, such a suggestion is inconsistent with the scriptural view of time as having been created by God "in the beginning." In the words of Gilkey, "at creation the first moment of time appears in existence. Time itself has an absolute beginning; the series of moments in time is finite, going back to a first moment, before which are no other moments, but only God's eternity."

History is step by step

There are other objections to the concept of "apparent age" which have to do with our understanding of history and the meaning of history. The scriptures portray God as being the active director of history, and the telling of that history assures us that God is faithful to his covenant. We cannot go back in time to observe that history-in-the-making, so our view of that history is from where we stand in time, the present, called by our calendar, AD, twentieth century. How

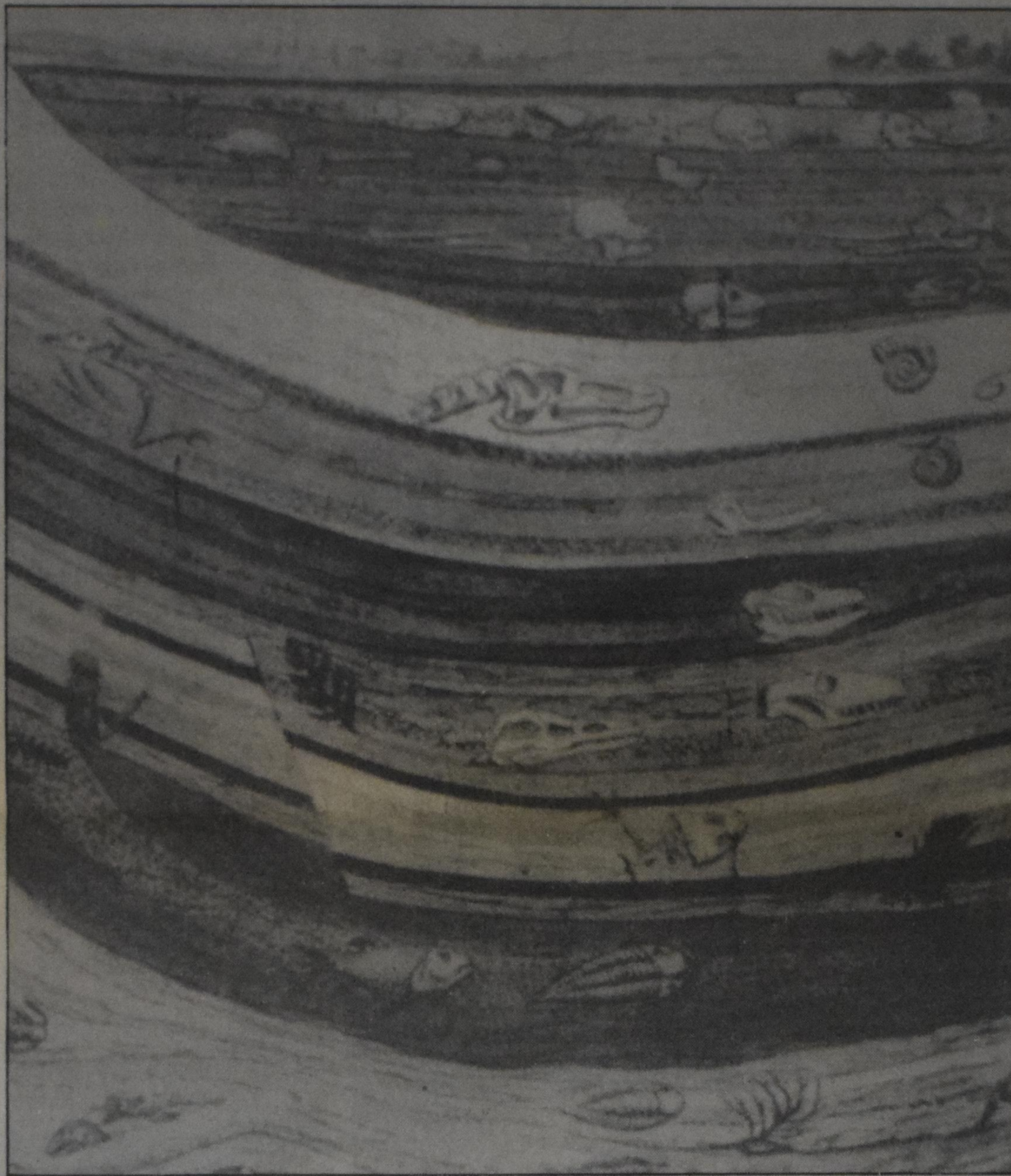


Photo: Collier's Encyclopedia

This pictorial representation of successive strata of the earth's crust with suggestions of characteristic fossils poses the question: was the earth created with these layers or did it take millions of years for these layers to be deposited?

time-bound existence which are different from the Christian concept; commonly, as in the Greeks, they have had a notion of endless cycles. Gilkey continues (p.300 of the 1965 Anchor Books edition): "One of the most significant and dramatic turning points in the development of Western culture was the victory over this deadly view of circular time achieved by the biblical understanding of history. As important culturally as the destruction of the pagan gods was the overthrowing of the endless cycles"

Breaking the cycle

Gilkey quotes from

Christ into the world and time, to save men from sin and death, and for an eternal destiny. This was a completely new event in history and had results for men which were both new and eternally significant, not to be rescinded by any further turns of the wheel of time.

2) Men are in the course of history really saved, and thus to each of them, as to history as a whole, a new, irreversible, and eternally significant event can occur.

3) God, who is eternal, has created time with a beginning and an end. Time is thus finite, giving to each of its moments the possibility of being unique and unrepeatable." The eternal God has reached down to touch us who are in time, and has made it possible for us time-bound creatures to make contact with eternity in Jesus Christ.

Gilkey (p. 304ff) affirms further that "this new view of time was made possible because of the new framework for time

and purposes of God, because it was God who had created and begun this linear time series. Time was not an enemy to meaning, nor alienated from God's eternity. Rather it was the intentional creature of God, made by him and directed and controlled by his will."

Formation in time

The concept of time being created by God at the beginning of his creating activity is also found in the thought of John Calvin. In an article entitled "Calvin's Doctrine of Creation," published in *Princeton Theological Review* (April, 1915), and reprinted in *The Princeton Theology 1812-1921*, B.B. Warfield states, "With Calvin, while the perfecting of the world — as its subsequent government — is a process, creation, strictly conceived, tended to be thought of as an act He was inclined to draw a sharp distinction in kind between the primal act of creation of the

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do we "see" history? We look into the past, step by step, as follows:

1. We stand in time at the present. Our perception of history is from this present-time perspective. As we "look at" the past from the present, we pass through recent history as it is recorded in our memories, then through more ancient history which is recorded in written records, then through still more ancient history as it is recorded in non-written artifacts of human culture, then through even more ancient history as we find it preserved in evidences of chemical-physical processes of the past. As we look at that history from our perspective in the present, no discontinuity imposes itself into our study.

2. As we "look at" the past from the present, it seems unlikely that we would be able to perceive any discontinuity, even if there had been one. Therefore, we have no way of identifying at what point in history such a discontinuity occurred, even if there were one. (Our inability to perceive a discontinuity in history is precisely the basis for and the aim of the "apparent age" view of the universe, but in achieving that aim it also destroys history, as we shall see.)

3. Of course, we cannot restrict the application of a concept of "apparent age" only to history that is learned from astronomy and geology; such a concept must apply to all history. If we accept the concept of "apparent age," we cannot save human history from mere appearance of age, not even by appealing to the history of the evidences of human culture. We obviously cannot declare the beginning of history to be identified with the first known written records; because there are many artifacts from earlier times which are undoubtedly the products of human activity. Historical dates based on

radioactive decay and other time-dependent, physical-chemical processes tell of an unbroken sequence which overlaps both with written history and with the earlier history based on non-written artifacts of human culture. No discontinuity shows up in the sequence of those physical-chemical dates, either.

Thus we do not see any discontinuity through our study of history, and so we cannot assign any of history to "pre-discontinuity" except in a purely *ad hoc* way. (We have already established that there is no theological basis for assigning any of history to "pre-discontinuity.") Therefore, if we accept the concept of "apparent age," we are left with no assurance of the reality of any history whatever. We have no assurance that the history of last week or of last moment is any more real than the history of dinosaurs or the history of the 3.8 billion-year-old Archean rocks of southwestern Greenland.

What God could do

At this point I object to the concept of "apparent age" on the basis of my Christian faith in God's promises. That concept takes away my assurance of the reality of the history of God's love and grace in his dealings with his covenant children. The concept of "apparent age" leaves us with no reason for confidence in his promises to care for us and to forgive us in Jesus Christ. For God could have created great libraries full of theological books with "apparent age" just as easily as He could have created great mountains full of fossilized creatures and radioactive isotopes with "apparent age." Thus the concept of a universe created recently with a built-in "apparent age" is completely inconsistent with Christian belief based on the meaningfulness of history, also.



Photo: Collier's Encyclopedia

Ordovician limestone filled with fossil shells speaks volumes. How do we read them?

Of course, I cannot prove that God did or did not make the universe with an appearance of age. When people ask me, as they quite frequently do, "Don't you believe that God *could* have made the universe with an appearance of age?", I sometimes try to get them to think a bit more deeply about that by asking them to think about a different part of God's creation rather than about his creature time.

I ask them, "Do you think that God *could* have made the earth so that it appears to be round (spherical), but it really is flat?" The answer to that is, "Yes, of course. God can do what He chooses to do in whatever way He chooses to do it." Then I ask, "Do you think that God *did* make the earth so that it merely appears to be round, but it really is flat?" Some people hesitate at that point, but most say, "No." Then I ask, "Why don't you think so?" They answer by telling about observational evidences such as photos from space, and by giving scientific reasons for concluding that the earth is round.

There are many observed evidences which support the

conclusion that the earth is old, also, so I reject the concept of "apparent age" of God's creation for the same reasons that I and most other people reject the concept of "apparent roundness" of the earth. Would God "fool" us about the shape of his earth? Would God "fool" us about other aspects of his creation?

The heavens declare

Apparently there is a significant number of Christians who want to insist on a physical-mechanical-literal interpretation of the early chapters of Genesis, in spite of the many scientific evidences that the earth really is old. Rather than accept alternative interpretations of scripture which have been suggested by Bible-believing theologians, they have invented the concept of a universe created with an "apparent age" in order to escape the force of the evidence of great age which is obtained from the study of God's world itself.

I do not know of any Christians who promote a concept of an earth which was created with "apparent roundness," although such a

concept would allow us to hold onto a similar physical-mechanical-literal interpretation for certain other passages of scripture, such as those that refer to the "ends" and the "corners" of the earth, in spite of scientific evidences that the earth really is round.

However, both concepts of "apparent but not really so" are contradictory to the affirmation which we share with the psalmist in Psalm 19, namely, that "The heavens declare the glory of God; the skies proclaim the work of his hands." When we consider God's handiwork in his universe, concepts of "apparent but not really so" are contradictory to our confession (from the *Belgic Confession of Faith*, Article II) that God is made known to us "by the creation, preservation, and government of the universe, which is before our eyes as a most elegant book"

Clarence Menning is Professor of Geology at Calvin College, Grand Rapids, Michigan.



Photo: Canadian Encyclopedia

Many questions face Christian scientists today. Did these creatures really exist, and if so, how long ago? Is the history of this earth continuous?

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Feature

Canada — A cape of nothing?

William R. Rang

It was during the early post-war years of migration to Canada, now almost 40 years ago, that one of my friends remarked that Canada was indeed a land flowing with milk and honey, but that it was necessary to come to this land with your own cows and bees. This comment vividly shows the difficulties we faced in the fifties and some of the frustrations encountered by those who tried to make a new beginning in a land that at first glance did not seem to offer much.

The teaching of Canadian history is an ever-returning challenge to those called to open the pages of Canada's past to the young minds of today. Often a teacher is confronted with a rather disheartening response. "Canadian history is dull." Yet this statement of dislike is not as much a reaction to Canada's past as it is a response to the inactivity of the teacher. Unless an educator reads and researches and then reads some more, Canadian history will come through as dull.

Consider explorer Jacques Cartier, for instance. His cousin was a secretary to John Calvin and Jacques himself came from the Bay of Biscay area which was also the home of numerous Huguenots. Teachers tell their students that Cartier explored the St. Lawrence River. Some textbooks even dare say that he discovered the great river.

Yet the stockily-built, brown-eyed Frenchman had not come to explore first of all. He had crossed the ocean to find riches — gold. The reason the king had sent him was primarily to look for gold, secondarily to seek a passage to the Orient. It was still believed by Europeans that Canada was merely a few hundred miles wide, a rather insignificant

obstacle on a westerly voyage to the riches of the East.

When Cartier set out in 1534 to explore and claim the as yet unknown lands, he was by no means the first one to do so. Maps made by the Spaniards in 1547 mark the Gulf of St. Lawrence as "Rio do Canada" suggesting that they were familiar with the gulf and river. Cartier himself wrote that Chief Donnacona assured him that white men clothed in woollen garments lived in the Kingdom of the Saguenay. It was learned later that this kingdom lay in the Lake Superior area.

A few acres of snow

The Flemish Father Hennepin wrote in 1698 that the Spaniards were the first "who discovered Canada," but not having found the gold they were after, they left. It was also Father Hennepin who suggested that it was the Spaniards who called the newly found country "Il Capo di Nada," that is "A Cape of Nothing." *Capo di Nada* simply became "Canada."

We know that the Portuguese Joao Vaz Corte-Real visited Canada, this vast, forbidding "Cape of Nothing," as early as 1472 to search for gold; and so did John Cabot in 1497. It was many years later when



the French began to desert their dream of a vast French colony in our country that "the great sneerer at all things human and divine," — Voltaire himself — said that the French territory in Canada was not worth fighting for since, after all, the country consisted only of "a few acres of snow."

A few centuries have past since our land was discovered by the white man in the true sense of the word. Those of us who are Canadians by birth or by adoption know that Canada is much more than a few acres of snow and much more than a cape of nothing. It took many years of hard labour and many of the Lord's blessings for us to realize that Canada has much potential and is a good country to live in.

William R. Rang is principal of Dunnville Christian School, Dunnville, Ontario.

Bangladesh development program graduates

... continued from page 8.
through CRWRC of Canada. The CIDA funds will be used in all three program sectors, and will finance ongoing costs such as equipment, seed, transport, vehicle maintenance, salaries, training, supplies, rent, etc. CRWRC of Canada will monitor the program as a liaison for CIDA, and during a three-year period channel 2.3 million dollars for the ongoing development work.

Challenges ahead

With the Bogra project now under the operation of its own board, the entry of CRWRC to the Jamalpur District to begin a similar project was recently approved by the Bangladesh government. Here CRWRC staff again face many challenges working to bring about good community development. Working in a traditionally Muslim predominated society presents its problems, especially when trying to get people to work together for the benefits of unity.

CRWRC staff in Bangladesh write that rich landowners often feel threatened when they see poor farmers, for the first time, working co-operatively and making their own decisions. In response, the rich

landowners will try to plant seeds of fear and doubt in the farmers' minds and say such things as "they will destroy your religion, they will make you Christians" and "they will steal all your savings." These barriers are being overcome, however, by the grace of God.

Developing a relationship of trust is perhaps the greatest challenge facing CRWRC development workers in Bangladesh. Once trust has been established, the Good News can be cast as a seed to those caught in the paths that lead to destruction and eternal despair. Writers Rick DeGraaf, field director for CRWRC in Bangladesh, "Witnessing to muslims is not unlike witnessing to unbelievers in North America. It is just as much a miracle to see a person change from Islam in Bangladesh as it is for an intellectual or agnostic in North America to turn from his worldly wisdom and find Jesus Christ. Through our sowing, the Holy Spirit allows miracles to happen. Let the labourers not be few or despondent when the task seems so monumental."

Madeline Wierenga works in administration at the CRWRC office in Burlington, Ontario.



Ontario

"TASK FORCE" MET TOEGANG TOT BEROEPEN EN AMBACHTEN IN ONTARIO.

KENNISGEVING

Op 22 oktober, 1987, werd een "Task Force" gevormd door het Ministerie van bevolking en het Ministerie verantwoordelijk voor de relatie met betrekking tot bloedverwantschappen, aangewezen door de "Lieutenant Governor", en met advies en medewerking van een raad van deskundigen, om de regels en praktijken met betrekking tot het toetreden tot beroepen en ambachten in Ontario te onderzoeken, en hoe buitenlandse bekwaame individuen, en in het bijzonder, diegenen, die tot de minderheid en etnische groepen behoren, hierdoor beïnvloed worden.

De "Task Force" zal:

- 1) Alle regels en praktijken her-bestuderen met betrekking tot de toegankelijkheid van beroepen en ambachten en vaststellen of deze een werkelijk of mogelijk nadelig effect hebben op personen met training en ervaring buiten Canada.
- 2) Vaststellen of deze regels en praktijken als noodzakelijk gerechtvaardigd kunnen worden om de beroeps- en ambachtswetten te handhaven.
- 3) Onderzoeken of er werkelijke of mogelijke hindernissen bestaan, die buiten de bereikbaarheid liggen van beroepen en ambachten, zoals het ontbreken van ondersteunende diensten gedurende her-opleiding; en
- 4) Veranderingen aanbevelen tot regels en praktijken die niet als noodzakelijk gerechtvaardigd kunnen worden, ter handhaving van beroeps- en ambachtswetten, en aanbevelen hoe buitenlandse bekwaame individuen kunnen worden bijgestaan om aanpassing te vinden ten opzichte van rechtvaardige regels.

Van de "Task Force" wordt verwacht dat zij hun bevindingen en aanbevelingen voor 1 november 1988 voorleggen. Als eerste stap, worden alle betreffende groepen en individuen uitgenodigd om hun voorstellen schriftelijk in te dienen, voor 15 februari, 1988.

Copiën van de "Task Force" 's opdrachtovereenkomsten zijn op verzoek beschikbaar.

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To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$10 and the couple's future address.</p><p>Note our new address: Calvinist Contact Publishing Ltd., 261 Martindale Rd., Unit 4, St. Catharines, ON L2R 6P9</p></div></div> <div><div>Anniversaries</div><div><p>"Give thanks to the Lord, for He is good; his love endures forever." (Psalm 106:1)</p><p>On Jan. 13, 1988, we hope to celebrate with our parents, grandparents and great-grandparents,</p><p>ANNE and AUKJE BOERSMA (nee Ipema)</p><p>55 years of marriage.</p><p>With love and best wishes from:</p><p>Jerry & Louise Boersma — Mount Brydges</p><p>Henk & Hennie Boersma — Mount Brydges</p><p>Irene & Bert Drenth — Embro</p><p>Ralph & Tina Boersma — Strathroy</p><p>Nancy & Clarence Linker — Strathroy</p><p>Pete & Minnie Boersma — Mount Brydges</p><p>Gertie & Gerhard Bruins — Ottawa</p><p>Grandchildren and great-grandchildren.</p><p>Home address: Holland Christian Homes, C810, 7900 McLaughlin Rd., Brampton, ON L6V 3N2</p></div></div> <div><div>Business</div><div><div>Income Tax Preparation</div><div><p>T1 Special \$10; T1 General \$15.</p><p>Rental \$25 — Small business and farming \$100 - \$200. 19 years experience.</p><p>MRS. A. VANDENHAAK (416) 563-8635</p></div></div></div> <div><div>Accommodations</div><div><div>Bed & Breakfast</div><div><p>Kom terug naar Nederland. U kunt logeren aan de rand van Utrecht, F.150.00 per persoon per week. Inlichtingen: Mvr. Sneller, Pr. Irene Laan 53, Utrecht, or call G. Van Soelen (416) 454-1295 after 6 p.m.</p></div><div><p>Shared accommodation available in basement apartment in Broadview-Danforth area of Toronto. Rent \$280 per month including utilities and use of washer and dryer; free parking. Call Angela: (416) 463-8023 (home) or 636-4780 (bus.)</p></div></div></div> <div><div>See page 17 for advertising deadlines</div></div>	<div><div>Anniversaries</div><div></div><div><p><i>Congratulations to Case and Betty Buruma who will celebrate their 50th wedding anniversary, D.V., on Jan. 20, 1988.</i></p></div><div><div><div>Niewenhagen L. San Jose, CA</div><div>1953 January 23 1988</div><div>With joy and thanksgiving to our Lord, we wish to make known the 35th wedding anniversary of,</div><div>HANK and EILEEN WILBRINK (nee Knoops)</div><div>With love from your children and grandson.</div><div>Lisa & Craig McGowen; Jeffrey Daniel — San Jose, CA</div><div>Sandra & Rick Carrasco — San Diego, CA</div><div>Home address: 2445 Verwood Dr., San Jose, CA 95130</div></div></div></div> <div><div>Anniversaries</div><div><div>1938 January 20 1988</div><div>With joy and thankfulness to God, we wish to announce the 50th wedding anniversary of our parents,</div><div>CASE and BETTY BURUMA</div><div>May the Lord continue to bless you.</div><div>With love from your children, grandchildren and great-grandchildren.</div><div>Home address: R.R.#2, Clinton, ON N0M 1L0</div></div></div>	<div><div>Obituaries</div><div><p>On Dec. 7, 1987, the Lord called to his home and to his glory his faithful servant,</p><p>KAREL BOVEN</p><p>at the age of 86 years.</p><p>Beloved husband of Hendrika J. Boven (nee Kassies)</p><p>Holland Christian Homes, Brampton.</p><p>Dear father of:</p><p>Betsie & Piet Boonstra — Holland</p><p>Gerrit & Nel Boven — Seaforth</p><p>Riet & Roger Hurdlik — Chicago</p><p>Henk & Janke Boven — Holland</p><p>Kinie & Bernie Kolkman — Goderich</p><p>Ineke & Chris Knetsch — Toronto</p><p>Albert & Helen Boven — Walton</p><p>Corrie & Kurt Stryker — Seaforth</p><p>Fred & Greta Boven — Kingston</p><p>Allie Boven — Holland</p><p>Carl & Shirley Boven — Kingston</p><p>Grandchildren and great-grandchildren.</p><p>Funeral services were held at the Chr. Ref. Church in Clinton, Dec. 11, 1987. Revs. P. VanEgmond and H. Samplonius officiated.</p><p>Eph. 2:8.</p></div></div> <div><div>Obituaries</div><div><p>"As the hart pants after the water brooks, so pants my soul after thee, O God." (Ps. 42:1)</p><p>This was the joy and comfort of</p><p>JACOBA NEELTJE DERUITER (nee Dykxhoorn)</p><p>who went home to be with her Lord on Friday, Dec. 18, 1987, at the age of 80.</p><p>Beloved wife of Dirk P. DeRuiter and mother of:</p><p>Dick & Jean — Simcoe, Ont.</p><p>Lawrence & Nancy — Escalon, CA</p><p>Walt & Lydia — Morrisburg, Ont.</p><p>Also survived by 11 grandchildren and 11 great-grandchildren and one sister in The Netherlands. Predeceased by two grandchildren.</p><p>Funeral services were held at the Strathroy CRC, Dec. 21, with Rev. J. Tangelder officiating.</p></div></div>	<div><div>Help Wanted</div><div><p>Full-time help wanted on dairy farm in Drayton area. Contact: Dick Keunen, R.R.#2, Drayton, ON N0G 1P0; (519) 638-2271.</p></div></div> <div><div>Help Wanted</div><div><p>Rehoboth Girls' Home for pregnant teens in Springfield, Ont., requires qualified manager (experienced in children's group home), plus house parents for Mar. 1/88. Contact Mr. Glen Duff, Box 202, Dorchester, ON N0L 1G0. Phone: (519) 268-8542.</p></div></div> <div><div>Help Wanted</div><div><p>Wanted: reliable, experienced herdsman for modern dairy farm (190 cows) in Nova Scotia. Housing provided. Excellent salary for the right person. Serious inquiries only. Call: 1-902-758-2644 or write to: Bokma Farms Ltd., R.R.#1, Shubenacadie, Hants County, NS B0N 2H0</p></div></div> <div><div>Help Wanted</div><div><p>Fast-growing manufacturing company is looking for a truck driver. Applicant must be reliable, dependable and have the ability to communicate with customers. Experience helpful but not necessary. We offer steady work, company-paid benefits and good wages. Send your reply to: ITML, 42 Spalding Dr., Box 265, Brantford, ON N3T 5M8</p></div></div>
	<div><div>Why not place an ad in Calvinist Contact?!</div><div><div>ADDRESS CHANGE</div><div><p>Please use this form and allow four weeks for processing request.</p></div><div><p>Attach your present label here.</p></div><div><p>Please indicate when new address takes effect.</p></div><div><p>Effective: _____</p><p>Name: _____</p><p>New Address: _____</p><p>City: _____</p><p>Prov.: _____</p><p>Code: _____</p><p>mail to:</p><p>CALVINIST CONTACT 4-261 Martindale Rd. St. Catharines, ON L2R 6P9</p></div></div></div>	<div><div>Controller/Administrator</div><div><p>required to head the financial department of a progressive company in the London area. Candidates should possess the following qualifications:</p><ul style="list-style-type: none">• strong management & communication skills• be conversant with computer accounting systems (OSAS)• university degree — B.Sc./C.G.A. or equivalent• 5 to 10 years related experience<p>The right person would have the opportunity to become part of a growing diversified company.</p><p>Send resume, including salary expectations to: File #2478, Calvinist Contact 4-261 Martindale Rd., St. Catharines, ON L2R 6P9</p></div></div> <div><div>For Rent</div><div><p>The Board Of The Nanticoke Christian Senior Citizen Home is planning a</p><p>2nd Phase To The Existing Apartment Complex</p><p>Located in Townsend, Ontario Near Jarvis</p><p>These plans call for a 60 Unit Rest Home Facility. Occupants will enjoy a comfortable one-bedroom apartment and be provided with meals, housekeeping and laundry services. This is not a nursing home.</p><p>If Interested Please Write: Secretary Of The Board, c/o 76 Townsend Drive, Townsend, Ontario N0A 1S0</p><p>Name</p><p>Address</p><p>Phone Number</p></div></div> <div><div>For Rent</div><div><p>Ancaster, duplex with appliances, garage. Lovely lot in village. Close to Redeemer College. \$900 plus utilities. Possession: Feb. 1, 1988. Phone: (416) 648-0049.</p></div></div>	

Classifieds/Events

Teachers ALLISTON: Alliston Community Chr. School invites applications for an opening at the K-4 level starting Sept. 1988. The position is for one year only, replacing a teacher on leave. Depending on the grade level, it could be either single or double grade, full- or part-time. An interest in music would be an asset. Address all applications and inquiries to: John Lunshof, Principal, Alliston Community Chr. School, P.O. Box 1122, Alliston, ON L0M 1A0 KITCHENER: Laurentian Hills Chr. School, Kitchener, Ont., requires a Grade 3/4 teacher for the 1988/89 school year. Applicant should be able to teach French. Experience preferred. Send resume to: Principal, Laurentian Hills Chr. School, 11 Laurentian Dr., Kitchener, ON N2E 1C1	Teachers LUCKNOW: The Lucknow & District Christian School in Lucknow, Ont., has a possible opening for a teaching-principal for the 1988-89 school year. Please send all letters of inquiry and resumes to Mrs. Ettie Broer, Principal, Lucknow & District Christian School, Lucknow, ON N0G 2H0. PORT PERRY: The Scugog Chr. School in Port Perry, Ont., invites applications for the position of a teaching principal for the 1988/89 school year. • an OACS and CSI school — Grades K-8 • interdenominational • current enrolment — 52 • 3 full-time; 2 part-time teaching staff Please submit resume to: Scugog Christian School P.O. Box 1798 Port Perry, ON L0B 1N0 Atten.: Education Committee	For Sale A Birthday Gift for Kids! A new softcover cartoon book: <i>Bubba Louie • A Collection of Comic Strips</i> by long-time cartoonist Bob ("Bowie") Wierdsma. Features cast of black and white kids in various humorous escapades; 36 pages; two-colour cover. Costs only \$5.00 each. BOWIE CARTOON STUDIO 29-901 South Station St. Weston, ON M9N 3T8	Miscellaneous Evangelistic materials in Arabic. Also, a handbook in English, <i>The Bible & Islam</i> (\$1.95). Arabic Ministry, The Back to God Hour, P.O. Box 5070, Burlington, ON L7R 3Y8.	Real Estate For sale: New 3-bedroom bungalow, close to CR church, one minute walk to downtown, your choice of carpet and cupboards. 25 King st. N., Frankford, Ont. Phone: 613-398-7834.
Events	Events	Events	Events	Events

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School telephone: (519) 352-4980

Teachers

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Vancouver Christian School Association is seeking candidates for Sept. 1988 for a **principal** for its secondary school. Applicants will be screened the week of Feb. 1. Send resumes to: Search Committee, Vancouver Chr. School Association, 3496 Haida Dr., Vancouver, BC V5M 3Z4. For information call: (604) 430-3062.

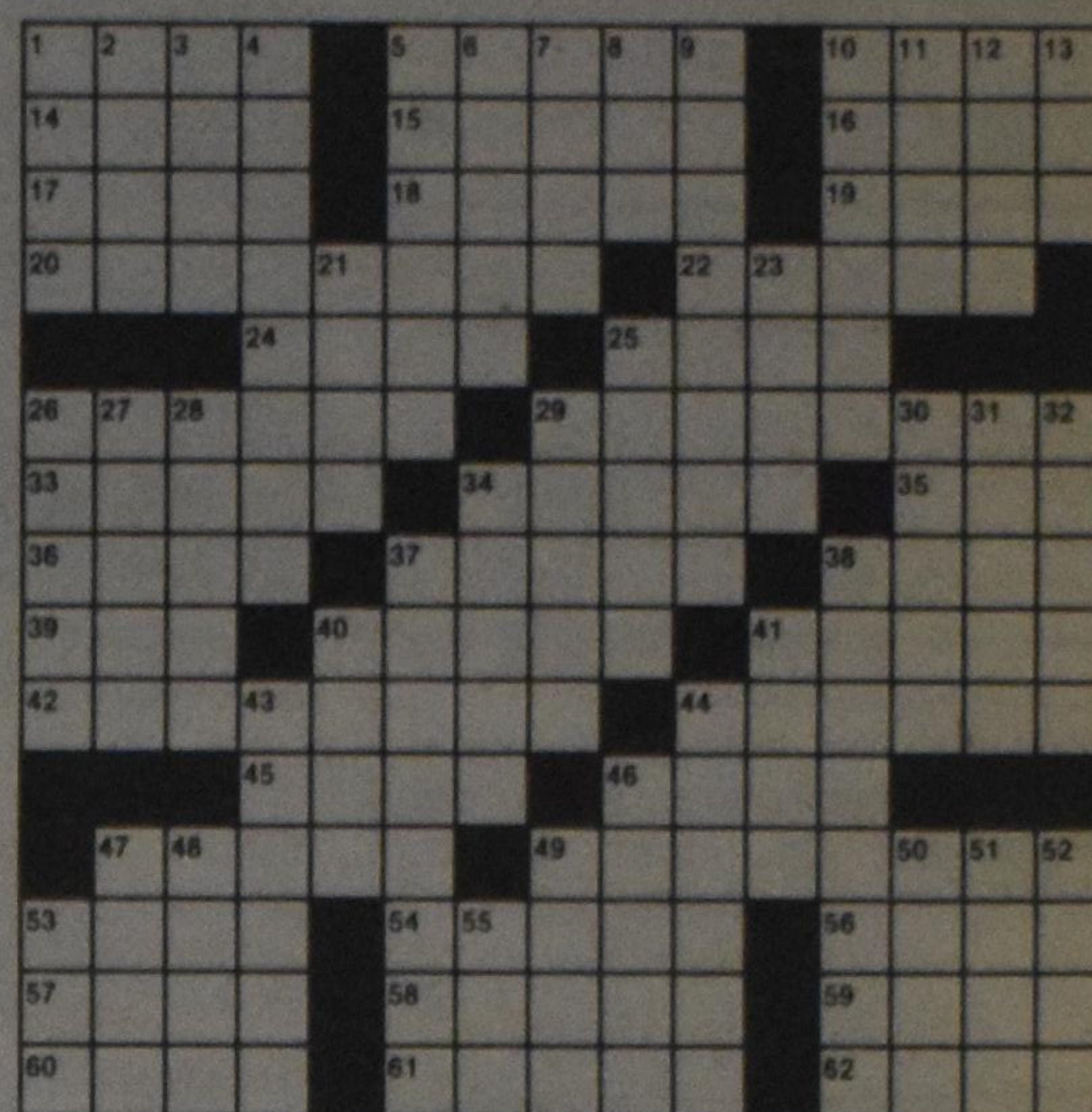
WOODSTOCK: For the 1988/89 school year, we will be in need of a **qualified, preferably experienced, special education teacher**, with proven organizational skills. Some regular classroom teaching (presently 20%) may be involved. Strengths in French and/or music will be desirable assets. We offer pleasant working conditions in up-to-date modern facilities. Direct your resume or inquiries to the principal, John Knox Chr. School, 800 Juliana Dr., P.O. Box 243, Woodstock, ON N4S 7W8. Phone: (519) 539-1492.

Weekly Crossword

by Jeanne Wilson

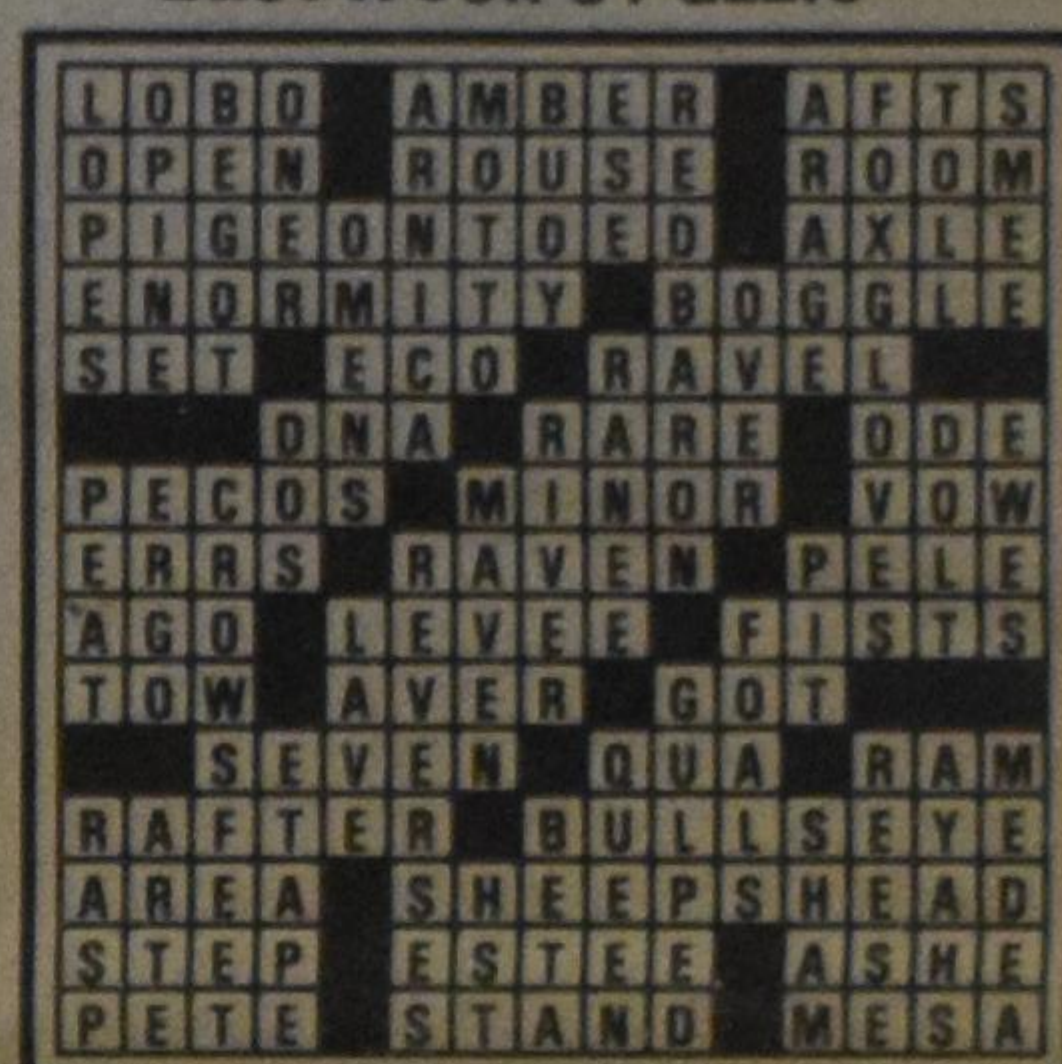
ACROSS

- Levee
- Lively Latin dance
- Hungry man's slice
- Wotan
- Dutch —
- Tramp
- Musical sign
- Carp cousin
- Merely
- Party held by Hawkeye?
- Spooky
- Lasso
- "Of — and Men"
- Bog
- Money belt?
- Oct. birthstones
- Same
- Guevara
- TV's — Carter
- Small change
- Study hard
- Three in Roma
- "Tiny —" (Albee)
- City of brotherly love: abbr.
- Mess hall
- "The — Girls"
- Orient
- Mediocre
- Goldilocks' hosts
- Ogden's skin problem?
- Munich mister
- Golf clubs
- Division word
- Posted
- Ancient Gr. belts
- Brad
- Three-spot
- Precipitous
- Raison d' —



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Last Week's Puzzle

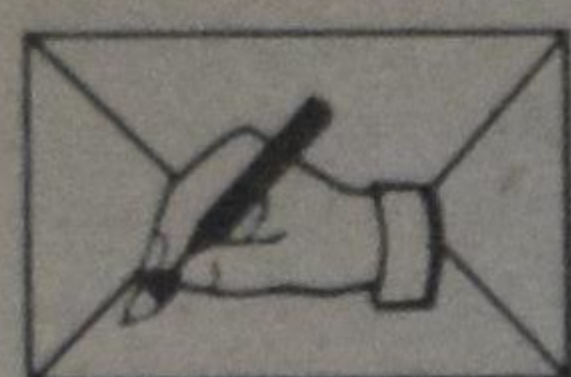


DOWN

- Students' pad
- Thought
- Osculate

- Bewitch
- Belts
- Part of a Stein line
- Jacob's wife
- Bursa
- Non-believers
- Seasides
- Anderson of TV
- Competent
- Lad
- Foreman
- Yodeler's feedback
- Photo finish
- Calendar division
- "Manon" e.g.
- Wheezes
- Snap
- Caustic
- Oil producer
- Macho fellow
- Believer
- Noteworthy works

- Pool necessity
- Heb. month
- Luxurious
- Hale's partner
- Back-fence
- "A votre —"
- Suds
- Crossword bird
- Pry
- Med. subj.
- Mix
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- FDR's VP
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Events

Songs in Worship –
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A series of New Psalter Hymnal presentations conducted by Professor Dale Grotenhuis from Dordt College. Consult the bulletin board in your church for dates and places.

Calendar of Events

- Jan. 13 RCBPA Hamilton Chapter breakfast meeting at Holiday Inn, Burlington, Ont. Reception at 7 a.m., program at 7:30 a.m. Speaker Mr. Robert Ryan of Phoenix Continental on the topic "Liability Insurance." Reservations required: (416) 524-1203.
- Jan. 13 - Feb. 10 Extension Series 1988: "Planet for the Taking" presented by The King's College, at the Calgary Chr. School at 7:30 p.m. on Jan. 13, 27; Feb. 3 and 10.
- Jan. 14-17 Couples treat at Fair Havens Conference Centre, Beaverton, Ont. For info. call (705) 426-7378.
- Jan. 15 Canadian debut of the popular musical drama "Together Again For the Very First Time," by American Christian artists Kirk and Patti Lytle at 7:30 p.m. Great entertainment as great personalities of church history come to life before your eyes. For tickets and reservation, call Redeemer College, Ancaster, Ont., at (416) 648-2131.
- Jan. 15-16 Evangelism Seminar at Meadowvale Community CRC, Mississauga, Ont., co-taught by Pastor Henry Lunshof and Outreach Director Arlene Visser. Friday: 7:30 - 10 p.m.; Saturday 9:30 a.m. to 4:30 p.m. For info. phone: (416) 826-9726.
- Jan. 21 - Feb. 25 Dobson film series in the Selkirk High School Auditorium, Thunder Bay, Ont., at 8 p.m. on Jan. 21, 28; Feb. 4, 11, 18 and 25.
- Jan. 20 Youth in concert: Edmonton Youth Orchestra, The King's College Choir and U of A Concert Choir, directed by Michael Massey, at 8 p.m. at St. Joseph's Basilica, Edmonton, Alta.
- Jan. 21 - Feb. 11 Extension Series 1988: "A Planet for the Taking" presented by The King's College; at the college, Edmonton, at 8 p.m. on Jan. 21, 28; Feb. 4 and 11.
- Jan. 23 Organ concert by Andre Knevel on the newly-installed Casavant organ of Trinity CRC, 99 Scott St., St. Catharines, Ont., at 8 p.m.
- Jan. 25 RCBPA London Chapter organizational dinner meeting at "The Black Angus," Wharnccliffe Rd. S., London, Ont. Reception 6:30 p.m., dinner at 7 p.m. Speaker Mr. W. Smouter: "Tensions of a Christian in the business world." Reservations call: (519) 686-0193 or (416) 524-1203.
- Jan. 27 RCBPA Smithville Chapter. An evening meeting at "The Old Farm Inn," #20 Highway, Smithville, Ont. Reception 7:30 p.m., program at 8 p.m. Speaker Mr. C. Keuning, C.A.: "How to get bank financing and government grants." Reservations (416) 957-7766 or 524-1203.
- Jan. 28 - Mar. 3 Dobson film series "Turn Your Heart Towards Home" in the East Strathroy CRC at 8 p.m. on Jan. 28, Feb. 4, 11, 18, 25 and Mar. 3.
- Jan. 30 A show of family entertainment (acting-dancing-music) presented by Jerry Jonkheer and guest performers. At 7 p.m. in the Willowdale Chr. School Auditorium, Willowdale, Ont. \$6 admission. For info. call (416) 733-1799.
- Feb. 3-12 Series of presentations by Professor Dale Grotenhuis on the new Psalter Hymnal. Feb. 3: First CRC, Sarnia, Ont.; Feb. 4: First CRC, London, Ont.; Feb. 5: First CRC, Drayton, Ont.; Feb. 6: Auditorium, Redeemer College, Ancaster, Ont.; Feb. 7: Trinity CRC, St. Catharines, Ont.; Feb. 8: Mountainview CRC, Grimsby, Ont.; Feb. 9: Rehoboth CRC, Bowmanville, Ont.; Feb. 10: Grace CRC, Agincourt, Ont.; Feb. 11: First CRC, Barrie, Ont.; Feb. 12: Second CRC, Brampton, Ont. All presentations begin at 8 p.m.
- Feb. 12-14 Family retreat at Fair Havens Conference Centre, Beaverton, Ont. For info. call (705) 426-7378.
- Feb. 13 Dedication of the famous REIL tracker-action pipe organ in the auditorium of Redeemer College, Ancaster, Ont. The two-manual, 2000-pipe organ from Heerde, The Netherlands, will be played by virtuoso organist Christiaan Teeuwsen, Redeemer's new Assistant Professor of Music. Starts at 8:00 p.m.
- Feb. 22-23 RCBPA's fourth annual convention at Holiday Inn, Burlington, Ont. For info. call (416) 524-1203.
- Feb. 24 Agricultural Trip to Israel — a two-week working holiday for farmers. For info. contact Molly Ann Schwarcz at Travel Connections, Hamilton, Ont. Phone (416) 521-8803.
- Apr. 16 Organ/trumpet concert with Jan Overduin and Eric Schultz at 8 p.m. in Redeemer College Auditorium, Ancaster, Ont. For tickets call (416) 648-2131, ext. 213.

Advertising Deadlines

Dated	Mailed	Two column ad deadline	Classified deadline
Fri. Jan. 15	Tues. Jan. 12	Wed. Jan. 6-8:30a.m.	Thurs. Jan. 7-8:30a.m.
Fri. Jan. 22	Tues. Jan. 19	Wed. Jan. 13-8:30a.m.	Thurs. Jan. 14-8:30a.m.
Fri. Jan. 29	Tues. Jan. 26	Wed. Jan. 20-8:30a.m.	Thurs. Jan. 21-8:30a.m.

The toll of acid rain

Marcus Van Steen (Canadian Scene) — According to the Canadian Forestry Service, the war against acid rain is not meeting with any great success. A survey of forests in central Ontario shows that since 1959 the growth rate among spruce, pine and fir has been reduced by between 50 and 66 per cent. This is bad news for Canada, where the forest industry employs one in every 10 workers.

Acid rain is also bad news for the fishery and tourist industries. The survey shows that in 1986 more than 14,000 lakes, most of them in Ontario, are biologically dead. This means that no living creature can exist in them. The acid rain kills not only the fish but also the snails, leeches and insects on which birds exist. That is why ducks, ospreys, herons, eagles and a score of other bird species are disappearing from our skies. The scientists who

made the survey say that unless industrial and automobile emissions are cleaned up, the destruction of our lakes and forests will accelerate drastically in the next decade.

It is not only trees and wild-life that suffer from the sulphuric acid and nitrogen being pumped into the air. Doctors say that children in southern Ontario suffer from more illnesses than those in western Canada where the air is cleaner. They have decreased lung function, are susceptible to pulmonary infections, have numerous allergies and develop more slowly.

Check page 15 for advertising rates.

Church news

Christian Reformed Church

Accepted — to New Life, Abbotsford, B.C., Rev. John Poortenga of First, Calgary, Alta. — to Rehoboth, Toronto (Etobicoke), Ont., Rev. John Tenyenhuus of Montreal, Quebec.

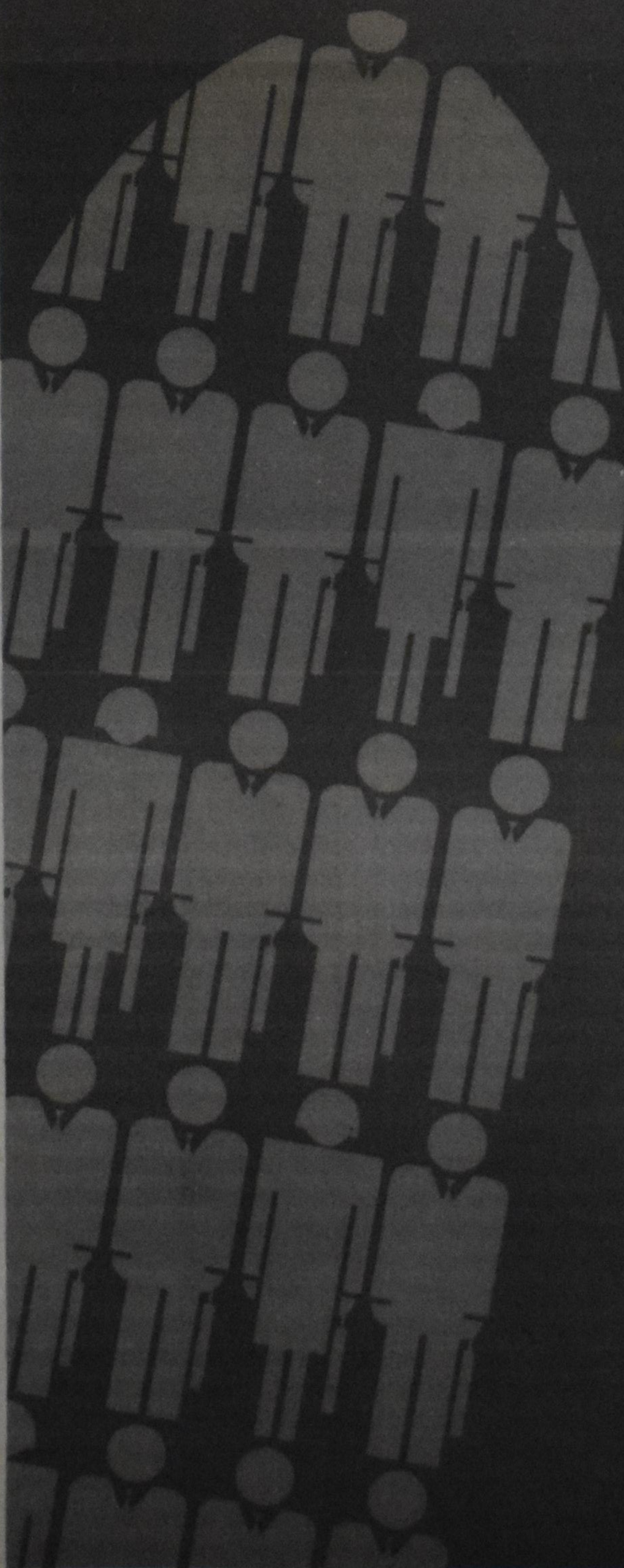
Canadian Reformed Church

Declined — to Immanuel, Edmonton, Alta., Rev. W. Den Hollander of Winnipeg, Man.

Reformed Church in America (Canada)

Declined — to Emmanuel Community, Edmonton, Alta., Rev. Paul Caley.

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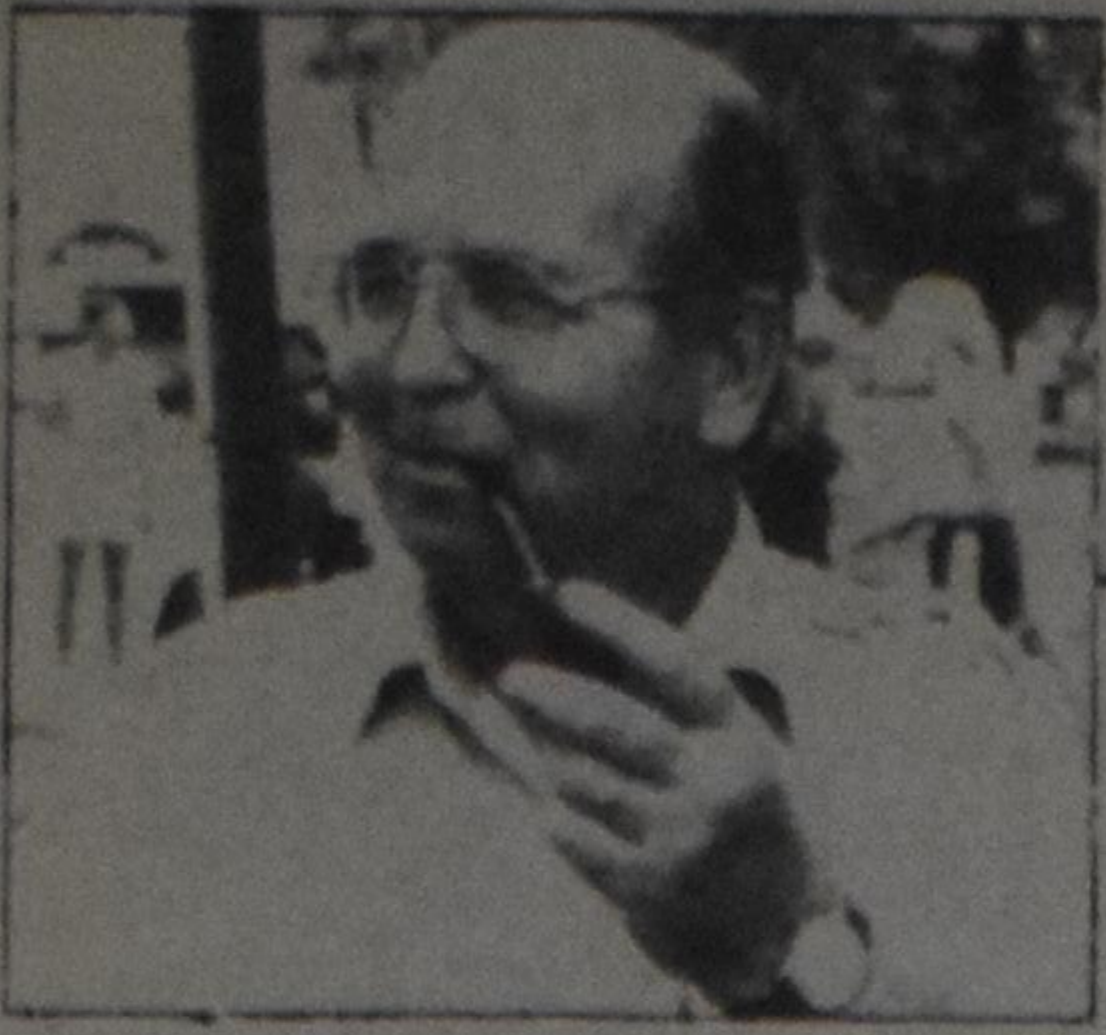
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Dutch



Kommentaar met een knipoog

Herman de Jong

Ik zou toch wel es weer het jongetje willen zijn dat een brandofferaltaar bouwde naast de stinkgracht van het nieuwe kerkhof, op het land van Jager. Ik was Abraham! Wie zal zeggen welke indrukken en gebeurtenissen van vroeger je nu nog onbewust een richting doen bepalen of een karaktertrekje dat lief of boos is accentueren? De gracht stonk, maar de morgen was van een voorjaarsreinheid. De voren in de landweg naast de gracht waren lichtelijk vorstgekorst, maar toch waaide er een warme woestijnwind, zodat ik priester in korte mouwen kon zijn. Zijn het de tegenstellingen die een jeugd-dia scherper in je brein prenten? Ik was zes, die oude Abraham was vast wel honderd.

★★★★

Ik zou wel es weer die knaap willen zijn die in z'n onbesuisdheid dingen deed die, als ze nu nog opgehaald worden, de sluik-grijze haren van zijn oude moeder zo doen rijzen, dat ze op een modern punk-meissie lijkt. Nog grijpt ze haast naar de mattenklopper als ik haar vertel hoe ik toch een keer aan mijn tenen voor het leslokaalraam op de hoogste verdieping van de Winschoter HBS hing, zodat de geschiedenislerares zo luid snerpte dat in Nieuwe Schans de mussen verschrikt van de daken vlogen. Je vraagt je nu af waarom je zulke vreselijke dingen deed. Was het geldingsdrang? Was het om een toen al groeiend "inferiority-complex" de kop in te drukken? Kijk es jongens, wat ik durf? Toch gaven die deugnieten het jonge leven een vrolijk cachet. Je genoot er wekenlang van. Maar nu? Ach, men wil kleinzootjes toch op zien groeien tot normale, ernstige, nuttige mensen?

Ik zou wel es weer het eerste kalverliefde-gevoel willen ervaren. Men hoeft maar naar de ogen van een kalfje te kijken om te weten wat voor gevoel dat toch wel kan zijn: dromerig, puur en onbevangen. Vergeet nu maar dat kalveren door de wei dartelen. Ze lopen als stokkerige oude mannetjes en vinden het vreselijk vervelend dat de spenen van moeder zo laag hangen (dat terzijde, maar je moet toch ook op de kleine eigenaardigheden letten).

Ja, ja, die eerste liefde, hè? Je loopt door het schemerige Stadspark naast dat heel mooie meisje. Een meisje dat nu net zo grijs is als ik kaal. Twee handen die langs elkaar schuren. Twee pinkjes die in elkaar haken. Want daar toch zal elke kalverliefde beginnen: bij het kleinste lichaamsdeeltje! Nou ja, de kleine teen is er ook nog, maar je kunt toch moeilijk met gehaakte tenen gaan lopen. Het begint met de pink. Mijn ouders zeiden immers al: "Hij is er als de pinken bij!"

In het Stadspark staan bankjes. Ach, de oudjes worden wat moe, zullen ze er even bij gaan zitten? Toe dan maar. Ze krijgen direct al gezelschap van de statige zwanen die in het grijsdonker door de avondnevel boven het zwarte water aan komen zweven.

Belangstellend kijken ze toe hoe schuchter een jongensarm om het heel slanke meisjesmiddel wordt gelegd.

"Lekker rustig hier, hè," zegt het meisje. Dan begint ze ineens te praten over het huis waar ze samen zullen wonen. Een schemerlampje hier en een schemerlampje daar ... en nee, geen bankstel hoor, leuke losse stoeltjes! De jongeman is verrukt. Is ze al zo ver? Maar ook raakt hij een ietsje verward:

★★★★

1988 ... Ik zou wel es weer

slaan meisjes altijd hele geschiedenistijdperken over? Misschien zal een heel klein zoentje haar terugbrengen tot de werkelijkheid.

★★★★

Ik zou wel es weer opnieuw mijn trouwdag willen meemaken ... zonder entourage en al de rompslomp. Zo maar even voor in de kerk staan en ernstig "ja" zeggen. Weer in die ogen willen zien die heel blij ook "ja" zeggen. Ik zou me weer het moment willen herinneren, waar onze twee-eenheid geborgen werd in een drie-eenheid. En nu denk ik ineens aan het lied "Ruwe stormen mogen woeden." Want eerlijk, ofschoon het op onze trouwdag pijpestelen regende, toch hadden we niet vermoed dat naast deze geborgenheid in de Heer stormvlagen aan onze verbintenis zouden rukken. Nog altijd die stinkende gracht en voorjaarsreinheid! Nog altijd die aan de tenen voor-het-raam-hangende geldingsdrang! Nog altijd de stokkerige kalverliefde die zich toch niet helemaal kan en wil geven. En toch steeds maar weer "ja" zeggen! Dat is de zegen van een verbintenis waarin de Here Jezus de zorgende derde partner is.

★★★★

Ik zou wel es weer de geboorte van ons eerste kindje willen meemaken. Deze keer niet als een vader die in een wachtkamer elke voorbijkomende verpleegster aanklampt of er ook nieuws is, maar naast het kraambed. Ze zijn er allemaal, onze zeven kinderen, maar ik heb hun eerste kreetjes niet gehoord. Oh, mijn heerlijk-sterile Canada.

★★★★

Ik zou wel es weer mijn eerste Mattheus Passion willen meemaken.

Het was de eerste keer in mijn leven dat ik rillingen over mijn rug voelde lopen. Kan muziek religie-vormend werken? Ik ben er van overtuigd, dat veel mensen in de kerk die wij allen liefhebben, de kerk voor wiens behoud we op zo verschillende manieren strijden, zich niet genoeg bewust zijn van de enorme invloed die klassieke geestelijke muziek (zo noem ik het nu maar) op het leven van een Christen kan hebben.

Geef mij een jongmens dat ademloos kan luisteren naar de Mattheus Passion of de "Messias" en ik kan u een volwassene tonen die recht op de hemel afgaat. Geef mij een volwassene die nog ontroerd wordt door het "For Unto us a Child is Born" en ik kan u iemand voorstellen die zich niet bezig houdt met eindeloze theologische muggezifterijen (en dat voor de dienst der Heren aanziet), maar zich juichend beweegt in de ruimte, de hoogte en diepte van Gods ontferming en genade.

Ouders, die hun kinderen maar rustig naar de tijdgevangen, satanische moderne muziek laten luisteren en zich later afvragen waarom hun kroost of zich van de Heer wendt of later in dat geestelijk bekrompen hoekje van de kerk (waar zich de grafstenen van intolerantie en in zichzelf gekeerde bekrompenheid bevinden) gaat schuilen, hebben wel heel goed naast de schijf geschoten. God, in zijn grote genade geeft "schoonheid" in en naast de "Dienst tot Hem" zulk een enorme plaats, dat wij daaraan niet schuldloos voorbij kunnen lopen.

★★★★

Ik zou wel es weer ... In het nieuwe leven (Anno Domino infinitief) wensen we geen herhaling uit een leven dat toch niet meer te achterhalen is. Want daar zijn al onze wensen vervuld. Wat een toekomst!

Herman de Jong woont in Jordan Station, Ontario.

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Ontario's nieuwe akte over vrijheid tot informatie en bescherming van individuele aangelegenheden, die nu van kracht is, voorziet in het volgende:

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Deze akte strekt zich uit tot alle ministeries en tot meer dan 200 ambtelijke kantoren. Vele publieke bibliotheken en de Ontario regering's boekwinkels, hebben afschriften met referentie tot het bovenstaande.

Voor verdere informatie, hebben alle regerings ministeries en bureaus een coördinator ter beschikking, die kan assisteren met het indienen van een aanvraag, ter inzage over deze nieuwe akte.

Verder kan men zich schriftelijk wenden tot:

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Murray Elston
Chairman of the Management Board of Cabinet

Levenslicht

Als je soms denkt dat alles is verloren
Zingt plotseling een vogel in die nacht
Wordt er in jou opnieuw Gods licht geboren
Waarmee je dankbaar verder leven mag

Die dankbaarheid doet je dan toch besluiten
Om door te gaan, en daarbij dag aan dag
te vragen of God met je mee wilt wandlen
Te danken omdat God dat licht je gaf

Want God gaf Jezus Christus ons tot voorbeeld
Hij is het licht voor ieder die gelooft
Al zal ons leven heel verschillend wezen
Zijn levenslicht wordt in ons niet gedooft.

**A. Nederveen van Noordennen
Hardinxveld, Nederland**

Godsbeeld

Op een wijkavond van onze kerk kwam de afgelopen winter tijdens de discussie naar aanleiding van een referaat over "Geloofsoverdracht" ook het veranderende Godsbeeld ter sprake.

"Welk beeld van God hebben wij van huis uit meegekregen en welk Godsbeeld krijgen jongeren van vandaag mee?" zo luidde de vraag.

Het overheersende beeld dat de mensen vroeger van God hadden was dat van een oude man met een baard, gekleed in een lang wit gewaad.

Die beeldvorming werd in de hand gewerkt door de afbeeldingen van God, die in omloop waren. Zo is — bijvoorbeeld — op het meer dan vier eeuwen oude schilderij "Het laatste oordeel" van Crispin van den Broeck God de Vader te zien als een eerbiedwaardige grijsaard met een zwaard in zijn hand.

Ook de befaamde illustrator Gustave Doré beeldde God in die geest af op de eerste gravure van de begeerde Dorébijbel, waarop God te zien is als de almachtige Schepper, die gebiedt:

"Daar zij licht."

In alle tijden hebben mensen er behoefte aan gehad om zich God in gedaante voor te stellen. Een bewijs van ons beperkt voorstellingsvermogen! En een al te letterlijke interpretatie van de woorden uit het scheppingsverhaal: "En God zeide: Laat ons mensen maken naar ons beeld, als onze gelijkenis ..." Tot de menselijke beeldvorming van God — het imago van God onder ons — behoort echter niet alleen Zijn uiterlijk, maar veel meer nog Zijn (al)macht. De alvermogende, alwetende, alziende en alregerende God heeft door de eeuwen heen nog het allermeeft tot de verbeelding van de mens gesproken.

De veel kunnende, veel wetende, veel ziende en veel regelende mens van onze tijd heeft het met die supereigenschappen van God echter moeilijk. "The Jaffo Gate Quartet" zong kort geleden in het NCRV-programma "Goed Nieuws": "My Lord is writing all the time. He hears all what you say. He sees all what you do."

(God schrijft voortdurend. Hij hoort alles wat je zegt, Hij ziet alles wat je doet). Negers hebben nooit veel problemen gehad met de almacht van God. Zij gaven hem vrij toegang tot hun hart.

Maar de geëmancipeerde, onafhankelijk denkende en zichzelf bepaald niet geringschattende mens uit de jaren van de twintigste eeuw wil liever niet gecontroleerd en gehinderd worden door een God, die alles hoort en alles ziet en dat nog opschrijft bovendien. Soms lijkt het er weleens op dat mensen bezig zijn God van zich af te schudden als een lastige bemoeial, die hen in hun vrijheid belemmert. Wij vinden dat een beetje zielig.

Het doet intussen aan Gods almacht niets af, want die staat buiten kijf. Voor ons mag in deze tijd van alles en nog wat ter discussie worden gesteld, maar dat geldt niet voor wezenlijke grondslagen van onze belijdenis. En één daarvan is toch wel (tot onze grote troost!) de almacht van God.

Wat zou er van ons geloof overblijven als wij niet meer van harte zouden kunnen instemmen met de Apostolische Geloofsbelijdenis, die begint met die geweldige woorden: "Ik geloof in God, de Vader, de Almachtige." Om nog maar te zwijgen van die prachtige Zondag 1 van de Heidelberger Catechismus: onze enige troost, beide in leven en sterven. Die ook alles te maken heeft met de verzorgende en dus almachtige aanwezigheid van God in ons leven.

Laten wij toch vooral de almacht van God nooit in twijfel gaan trekken! Wat zou dat een verschraving van ons geloof betekenen!

Uit: De Friese Kerkbode.

Kwetsbaar

Ds. L.H. Kwast vraagt in de gereformeerde Friese Kerkbode aandacht voor de dominees. Hij schrijft o.a. dit:

Dominee moet alles tegelijk zijn: voorganger in de eredienst, predicator, liturg, voorbidder, pastor, catecheet, organisator, maatschappelijk werker, stilist (voor de stukjes in het kerkblad), voorzitter kerkelijke vergaderingen, raadsman, pleitbeslechter, theologisch adviseur, algemene klusjesman, vraagbaak en wrijfpaal. Daarin zijn vele dankbare momenten: een huwelijksbevestiging, een kraambezoek, een doopgesprek, een verkwikkende ontmoeting, een eredienst waarin je een speld kunt horen vallen.

Daarin zijn uren van teleurstelling en pijn: een familieruzie die van geen einde weet, een wrokkend kerklid dat niet over eigen schaduw heen kan stappen, een jongen die junk geworden is, een groep catechisanten waartegen je niet opgewassen bent. Er is veel wel, er is veel wee. Je moet van alle markten thuis zijn, maar dat is niemand. Er zijn dagen waarin je de grenzen van de vermoeidheid ver overschrijdt. Als dominee kun je het niet maken om een telefoontje van kwart over elf in de avond af te doen met: "Belt u morgenochtend om negen uur: dan zal ik u te woord staan." Een pastorie heeft geen loket dat om vijf uur in de middag wordt gesloten.

Begrijp hen een beetje: die dominees in onze kerken. Begrijp hem een beetje: die dominee met wie je te maken hebt.

Je mag het wel eens met hem oneens zijn. En als hij zich nog te veel verbeeldt,

Maar heb voor hem een warm plekje in je gebed. Niet omdat hij dat verdient maar om de zaak waarvoor hij een van de vele loopjongens is. Juist door die zaak is hij een erg kwetsbaar mensenkind. Hij moet over drempels heengeholpen, heengebeden worden.

Uit: Friesch Dagblad.

Multiculturalisme is ... Canadees zijn

De veelbetekenende "Canadian Multiculturalism Act" werd kort geleden geïntroduceerd in "the House of Commons" door Hon. David Crombie, Staatssecretaris van Canada en Minister verantwoordelijk voor Multiculturalisme.

De wet zal de constitutionele vrijheid van alle Canadezen, ongeacht de afkomst, op schrift stellen om hun culturele erfenis te beschermen, te versterken en te delen.

De voorgestelde wet wil de eenheid bevorderen en de Canadese identiteit versterken, de economische vooruitzichten verbeteren en Canada's rijke multiculturele realiteit kenbaar maken.

Deze belangrijke wet zal:

- het multiculturele beleid van Canada voortzetten;
- alle Canadezen als volwaardige en gelijke deelgenoten in de Canadese samenleving erkennen;
- de landelijke regering binden er op toe te zien, dat haar instellingen Canada's multiculturele verscheidenheid weergeven; en
- een wettelijke basis beschikbaar stellen die het Canadese burgerschap versterkt, behulpzaam is bij het beschermen van cultuur en vecht tegen discriminatie.

De "Canadian Multiculturalism Act" ... voor vandaag en de 21e eeuw.

Voor meer inlichtingen over deze wet kunt u de coupon uitknippen en versturen.



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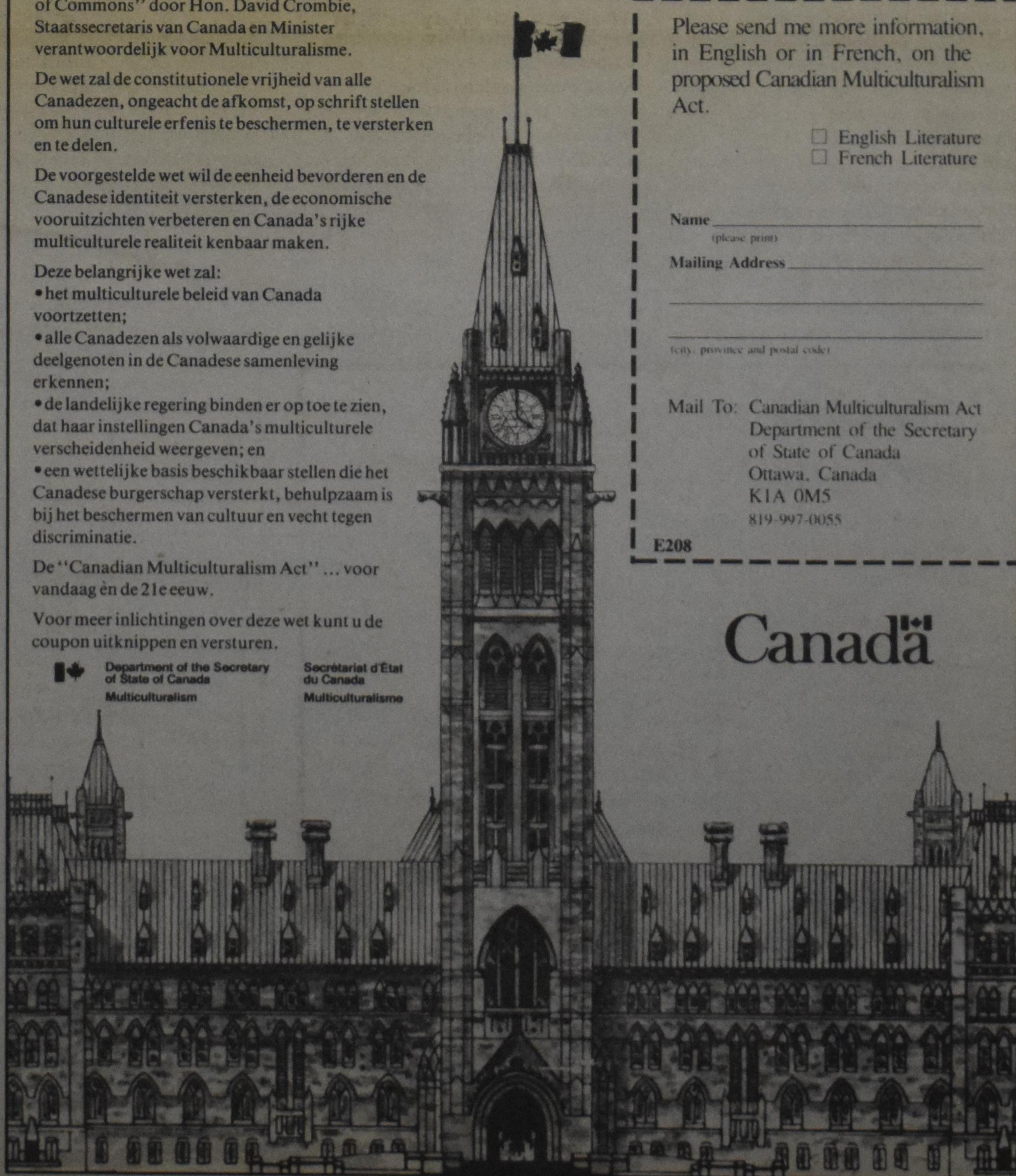
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Books/Meditation

Robert VanderVennen, book review editor

A treasure for the young and young at heart

The Princess and the Goblin by George MacDonald. Illustrated by Alan Parry. Basinstoke, Hants, U.K.: Marshall Pickering, 1987. Published in Grand Rapids, Mich., by William B. Eerdmans. 93 pp.: coloured illus., \$14.95 U.S. Reviewed by Marian Van Til.

This is the kind of book one wants to immediately pick up and read, comfortably ensconced in a fireside chair. Being an adult will not necessarily allow one to escape that urge.

George MacDonald (1824-1905) was a Christian writer, scholar and clergyman who lived in Scotland and England. He was a contemporary of Charles Dickens (and Mark Twain) and was given an endowment by Lord Byron's widow, who recognized his talent.

MacDonald wrote about three dozen novels and some shorter works. *The Princess and the Goblin* is a captivating fable which was first published in 1872, the same year as *Alice Through the Looking Glass*.

Oliver Hunkin, abridger of this edition, quotes C.S. Lewis as saying of MacDonald's "Curdie" stories — of which this is one — that they "get under our skin" because, explains Hunkin, "in the form of myth and fairy tale they dramatize the battle between light and darkness, good and evil, which is being waged around us all the time."

In this story, Curdie battles hordes of goblins who have evil



King-papa allows Princess Irene to give Curdie the kiss she promised him after he drove the goblins away.

plans for the Princess Irene. Irene, however, is no spiritless wallflower of a princess. She is as mischievous and adventurous as Curdie himself. And they both possess a wisdom and sweetness of spirit which should inspire young readers. MacDonald uses intricate, often humorous description and carefully wrought suspense which will rivet children from beginning to end.

This is an excellent story for

Children of practically any age. It is as much a visual delight as an aural one — the illustrations are superbly evocative and richly coloured. The book would make a gift to be treasured and should be in any church or classroom library.

Excerpt from The Princess and the Goblin:
At that moment Curdie began to sing. Now it was a curious fact, of which Curdie was aware, that goblins could not abide the sound of his singing. One theory was that the goblins were true lovers of music and Curdie's rhymes and terrible rendering really set their teeth on edge. But Curdie's own explanation was that, since they themselves could not sing at all — they had no more voice than a crow — they were jealous of him. Be that as it may, the effect was immediate.
"What's that horrible noise?" cried the queen, shuddering from her head to her granite shoes.
"I declare," said the king indignantly, "it's the sun-creature in the hole!"

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A divine comedy

"Some, however, made fun of them and said, 'They have had too much wine.' " (Acts 2:13)

Years ago a young pastor awoke on a Sunday morning to find a sparkling world of ice-glazed trees and buildings and roads. If he had been an artist, he probably would have stayed home from church and tried to capture the beauties on canvas. But worship services and pastors need one another, and duty called him to minister to his congregation.

However, that was more easily said than done. The pastor lived some distance from the church, and the roads were treacherous. Not only that; the ice-storm had also toppled a huge old oak tree across his driveway.

Undaunted and resourceful, the young man strapped on a pair of skates, tucked his sermon in a pocket, and arrived at worship before the welcome bells ceased their country call.

But the worship service was not to begin on time anyway, for the elders had seen the minister skating on Sunday! What to do? Was this any kind of example for the pastor to set for the young people? A hurried meeting of the council vigorously debated the issue.

Finally the tensions came to a head when one elder turned to the pastor and asked, "But did you enjoy it?" The service could go on only when the council was assured that the minister had not enjoyed skating to church!

Burdened Christianity

There is something delightfully exuberant about the gospel message which often gets stilted and repressed in our dutiful Christian existences. Skeptical spectators in Jerusalem that Pentecost Sunday morning scratched their heads in wonder at the lively fun the disciples were having as they washed along the streets on the tidal wave of divine grace and powerful Spirit. The closest analogy many could think of was the night of tipsy merriment they had laughed through before the morning of hangover depression took them back to the grim realities of daily woe.

Too often Christianity has been type-cast as heavy, foreboding, and darkly over-conscious of the reality of sin. Certainly no one could call it "fun." In 1769, Aléxander Cruden, whose famous *Concordance* weighs down every pastor's shelf with its word-study blessings, declared: "To laugh is to be merry in a sinful manner!" Another of similar mind once defined Puritanism as "the haunting fear that someone, somewhere may be happy!"

Godly laughter

But when you get the Bible's perspective on things, only the child of God has a really good reason to laugh! Old Abraham and Sarah hold a tiny child in their arms and call him "Laughter" (Isaac). The Israelites cross the Red Sea, divinely delivered from Pharaoh, and laugh their way through an evening of dancing. The Psalmist weeps in his misery, but finds his tears turned to laughter because of God's miraculous redemption. And Paul can summarize the gospel for the Philippians by repeating a single word: JOY!

In Ephesians 5 Paul compared being filled with the Holy Spirit and getting drunk. He advised against the latter, and urged the former. Those who got over their wonder on Pentecost Sunday found how good that advice is. When the gospel turned their lives right-side-up, no artificial stimulants were needed to make them laugh. The thrill of life in the Spirit cracked the tear-stained mask of sin-cursed existence, and left no bitter hangover.

Satan brings the tears of tragedy; God wipes them away in the divine comedy that spans human history. And in the release of the Spirit, holy laughter marks the joyful pilgrimage of the saints of God.

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